The Universalist Leader

A Journal of Tomorrow

Boston December 3, 1921 Chicago

The Tribe of the Helpers

The ways of the earth are full of haste and turmoil;
I will sing of the tribe of the helpers, who travel in peace.

He that turneth from the road to rescue another
Turneth toward his goal;
He shall arrive in time by the footpath of mercy,
God will be his guide.

He that taketh up the burden of the fainting
Lighteneth his own load;
The Almighty will put His arms underneath him,
He shall lean upon the Lord.

He that speaketh comfortable words to mourners
Healeth his own heart;
In the time of grief they will come to his remembrance;
God will use them for balm.

He that careth for a wounded brother
Watcheth not alone;
There are three in the darkness together,
And the third is the Lord.

Blessed is the way of the helpers,
The companions of the Christ.

Henry van Dyke.

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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Μιγμα

Ministers have been condemned by certain business interests for their championship of oppressed workers. It will hearten them to learn that the North Carolina Federation of Labor has passed resolutions of appreciation and approval of the growing interest of ministers and churches in industrial problems. They praised speakers for their courage in standing for the rights of the people, and pledged their moral and financial support to any ministers who might suffer, either from "Big Business" or from ecclesiastical officials, for the stand that they had taken. (*The Congregationalist.*)

υ λ

The Washington Conference ought to be able to abolish the use of gas in war, and that is one of the purposes which report now ascribes to President Harding and his advisors . . . It is an insidious, treacherous and cowardly device. It ought to be prohibited and it can be prohibited by agreement among the Washington conferees. Whatever pleas may be advanced for the submarine as a defensive agent for the weaker naval Powers, no plea is possible for the retention of poison gas. (*The Brooklyn Eagle.*)

υ λ

The real alignment to-day is not America against Japan, but liberal America and liberal Japan together against the jingoes who would bedevil both. (*Harry Emerson Fosdick.*)

υ λ

The "highest honor" that could be paid to the Unknown Soldier, we suggest, would be not to have any more of them in the future. (*New York Evening Post.*)

υ λ

Absolutism may be generally defined as the legal right of any person or class of persons to appropriate the earnings of other persons without compensation. Autocracy, of which we used to hear such unfavorable things, is one special mode or form of absolutism; but absolutism can exist, and does exist, under any and every political system. It is able to flourish, and does flourish, about as well under one political system as another. It flourishes about as well under republicanism in France and the United States, for example, as under a constitutionalized monarchy in England or a less limited monarchy in pre-war Germany or Russia. The point is that neither democracy nor its antithesis, absolutism, has a significant relation to any political system. (*The Freeman.*)

υ λ

Ill fares the land, to hastening ills a prey,
Where guns accumulate and plows decay.
(*Columbia, S. C., Record.*)

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THE Universalist Leader

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the abo e principles be professed.

Editorial

It is not enough to know the truth; we must love it.

* *

It makes all the difference in the world which side of the high prices you are on.

* *

Wisdom chooses the right way of doing things, and does not eat soup with a fork.

* *

Deviate an inch from the right path and in time you will be a thousand miles from truth.

* *

It is well when we would exploit the faults of others to pause for a little time and meditate upon our own.

* *

In responding to the needs of those on the other side of the globe do not overlook the needs of those at home.

* *

Some day a great teacher will arise who will teach us how to use not only our wealth, but our poverty.

* *

As long as the idlers have wealth it is hardly to be expected that the workers will not be impatient with poverty.

* *

Fix your mind on big things and do not be diverted. It is an ancient Chinese proverb that the stag hunter must not look at a hare.

* *

The man with a noble mission is sometimes hung, but it does not follow therefore that every man who is hung has a noble mission.

* *

Think of your life as a partnership with God; then determine to make the business pay worth-while dividends for all concerned.

* *

When Jesus walks along your street and stops at your gate to-day and says to you "Follow me;" are you ready to follow him into the Christ-like life in all your relations?

* *

Occasionally we need to stop and ask ourselves the question, "Am I practising fear and force or faith and fairness in my home and all other human relationships?"

* *

UNIVERSALISTS AND THE NEAR EAST

THE General Sunday School Association will receive another Christmas offering, no doubt larger than any preceding one, for support of the Armenian orphans. Our generosity grows; and unfortunately the need also increases.

The impression has become somewhat prevalent that the situation in the Near East has improved and the need of relief has abated. This is due to the facts that the papers have ceased to give large space to the matter, which has lost its news value, and that in some dispatches, announcing the completion of the Chinese campaign, the term "Near East" was substituted for "Far East."

The truth is that the tragedy of Armenia was never more tragic than at the present moment. Political conditions are in chaos. Massacres continue. Starvation, actual, not figurative, is frightfully common.

At the Detroit Convention Mr. John Voris, representing the Near East Relief, said: "A thousand orphans are alive to-day who would have starved had it not been for Universalist philanthropy. Will you now abandon them to death?" The Convention replied by passing a strong resolution asserting continued interest and by instructing its trustees to appoint a committee to secure and disseminate information regarding the needs of the Near East.

It is not probable that there will be another "Whole Church" campaign duplicating that which followed the Baltimore Convention and which resulted in the remarkable gift of seventy thousand dollars. Our people, nevertheless, being informed of the continuing distress and being as keen as ever in their sympathy, should give another seventy thousand dollars for Armenia.

Through what agencies? No doubt some will find it convenient to give, as members of most other churches will, through the ordinary community committees. Others, however, will feel that the Universalist Church should have some credit for their contributions. All such should give through their local Sunday schools, thus helping to make this new offering of the General Association one of most creditable proportion. To the gifts of the children,

representing thought and deliberate sacrifice, may well be added the five-dollar, sixty-dollar or six hundred-dollar contributions of generous adults.

It is still true that sixty dollars a year will keep an Armenian child from starvation. Let us not grow weary in well-giving.

* *

"THE LEADER FAMILY"

WE mean to keep this phrase before Universalist eyes until it becomes a part of the content of Universalist minds and hearts. For it expresses our deepest conviction of what must be universally recognized and accepted if we are to succeed in the great tasks before us. When our Protestant forebears forsook the Catholic Church because it had become more Roman than Catholic, they sacrificed the good as well as rid themselves of the evil of external authority.

When the Protestant Orthodoxy of the nineteenth century, too stupidly indolent to think new thoughts, and too cowardly to face new facts, set itself to maintain the inward authority of an infallible Bible, our Universalist fathers, called of Truth, went out into the desert seeking another and a better country, and for a long time static Orthodoxy was right in calling them religious nomads. Now, however, the days of our wilderness wanderings are past. We have kept our great heritage of freedom from our fathers, we have won a great and growing fellowship for ourselves.

It is the spirit of that fellowship we are trying to express when we say "The *Leader* Family." Here at headquarters it is a splendid reality. The mutual loyalty, the generous helpfulness, the taken-for-granted way in which anybody does another's work, when sickness or other circumstances call for it, make us in daily deed and constant spirit, a family.

But that is only the beginning, and we have already gone far beyond that. The postman brings and takes more than bills and checks. From Maine to California, yes and from beyond the seas, come an ever increasing number of letters from business correspondents that have become friends and friends that have become members of the family. That is why we are planning to make "Universalist Headquarters" a home, not simply a business office, a home where a group of us will spend the best part of our lives, the working part, together, a home to which the rest of you will come whenever possible, most of all a home that will be a sign and symbol of our Universalist fellowship until we have made that fellowship universal.

* *

STRONGER BY SUBTRACTION

AMERICA has spoken a new word in diplomacy. It is a challenge to all national "gun toting," including her own. President Harding's delightful phrase, "less of armament and none of war," voiced America's goal in pacifism and a practical way of reaching it. The concrete program of Secretary Hughes marks the road of subtraction instead of abstraction, and, whether it be literally adopted or not, brings the matter within the realm of intelligent discussion. The stamp of this new word, "Made in America," must appear somehow and somewhere on all future international relations. Subtraction is the beginning of elimination. At least one make of war's sword will be bent into the pruning hook of police power.

Frankly, some of us will say to others that this program does not go far enough, for we would like to see all the navies entirely scrapped. But, just as frankly let us say to ourselves that subtraction far excels perpetual addition, and that if this new standard can be established as a precedent our ultimate desire is the only logical conclusion.

Large bodies—like democracies—move slowly to any great decisions. And the miracle of instantaneous conversion is more easily spectacular than permanent. Evolution is as much the law of nations as of individuals.

In fact, America is running true to form, when she is radically deliberate in domestic estimation, while to other nations she appears to be deliberately radical.

At the first, America did not eliminate government—nor even all species of autocratic authority—but she subtracted the royal birth and the "divine right" from government, and taught the nations that even large constituencies could live and succeed without kings. In the crisis of her national existence, she did not eliminate all slavery, but she subtracted the legal status of involuntary servitude based on color. Likewise, she now proposes, not to eliminate armament, but to subtract some definite portions, and, what is still more important, the malicious competition which is the most dangerous element of naval—or other—armament.

The "all men created equal," by which America at first denounced the "divine right" of any royal birth, established the precedent—not in fact but in human recognition—of "government by the consent of the governed," and to-day autocrats of royal birth are getting scarce. The proclamation of emancipation by which the negroes were given liberty established the precedent—not in fact but in human recognition—that bondage is an inefficient industrial policy even though it seems for a time financially profitable for a small minority; and to-day the breaking of other industrial shackles is more logically discussed and more easily attainable.

The challenge of the current administration would have been impossible save for the previous subtractions of human menaces which America has successfully and beneficially accomplished. America has become stronger by the subtractions she has contributed to the world, for each such subtraction has been like opening a door through a previously impregnable wall that shut humanity out from large new fields of potential civilization. Likewise America now proposes a subtraction of naval tonnage and naval competition which opens the door of a new diplomatic precedent by which all nations can enter the border-land of potential peace. The whole world will be made stronger by this subtraction. The message of Secretary Hughes is the real Thanksgiving proclamation. And in spite of the mistakes she has made, and in spite of her sometimes exasperating deliberation, the whole world has reason to thank God for America.

The Baptism of Fire*

The Rev. A. Eugene Bartlett, D. D.

YOU have been baptized with water. Are you ready to be baptized with fire? Christ promised to send fire on the earth! Are you ready to share in the Pentecostal gift? Once each year the Greeks come to the Church of the Holy Sepulcher in Jerusalem to light their torches. It is a tumultuous, disappointing spectacle, but it symbolizes one of the greatest experiences that can come to a church or to an individual.

Our Church has been baptized with water, and having received that gift we have carried forward the cleansing processes. Water stands for denial, and we have denied the untruths concerning God, Man and Destiny. The world sadly needed this cleansing, and it has benefited more from our work than perhaps even the most ardent Universalist realizes. But, important as it was, it was negative work, it was preliminary work. It has resembled the work of the prophets of Israel, who promulgated needed negations and so paved the way for the coming of the Lord with his great affirmations. The Pentecostal hour is here and we may receive the baptism of flame. Water and fire! Cleansing and consecration! The first work is largely accomplished; the great second task is before us. As in the time of Elijah, when men halted between two opinions and the fire came down upon the evening sacrifice and into the hearts of the people, so to-day it shall descend from heaven, and our Church, thinking no more of saving herself, shall be kindled by the spirit of Christ and go forth to save the world.

What does it mean to a young man on the threshold to be baptized by fire? You are a decent youth and have led a decent life. You are a tolerably good Christian, if I am to judge you by your neighbors and forget Christ's standard of manhood. Day by day I have watched you as you have turned away from great opportunities to accept the lesser ones. I have seen you choosing and you have passed by the greater gifts. Christ's hand has been at the door to your heart and you have not heard his knock. He has come again and again, but you have not opened the door and he has turned away sadly. Yes, you have been baptized by water and accounted yourself a Christian, but you have yet to be baptized by fire!

Think what Christ has done for you already—this civilization with its advantages and its ideals may be largely traced back to his life. And you have accepted it, used it, and what have you given back in return? Have you said to him,

> "Lord, thou didst suffer more for me
> Than all the hosts of land and sea,
> So let me render back again
> This millionth of thy gift to thee."

Have you accepted his teaching? Men have been coming to him through the years and saying, as they realized their ignorance and his ability to teach them, "Rabbi, thou art a teacher, sent from God." He is ready to bring you new knowledge of yourself and new wisdom concerning God. For nineteen hundred years he has been taking little men and making them big. What he did for Saul he has been doing for other men, and he wants to do for you, but first you must come and be baptized in the flame, then for you the impossible will become possible, and you will accept him as your friend. Henceforth, you will not stop with asking what has Christ done for me, what is Christ now doing for me, there will be another question demanding answer—What can *I* do for Christ?

He calls just as persuasively, just as insistently, to-day as he did on the shores of Galilee. Listen, he speaks and says to you, "Lovest thou me?" And whatever you have been doing or neglecting to do, whether you have made religion a recital of creeds or the living of a life, you answer, "Yes, Lord." But he follows his question and your answer with a commission. He gives you at once marching orders. He says "Follow me!" If you have been baptized with the sacred flame—perhaps the baptism comes at the very moment you answer his question—then you go forth to service.

There are many ways of answering his call, many ways of serving him, but do you not think Peter and John were right when they sought to win men to his kingdom even as he had won them? Do you not think that his call needs to be carried to those that else would not hear and heed it? When a man has been baptized from on high, he wants to go where his Master wants him to go; he wants to do what his Master wants him to do. To-day, there is great need of ministers, of men who shall be willing to tell the old, old story of Jesus and his love; and because the need is great, youths on the threshold looking forward to a life of service will many of them want to answer this call. This is the task to which the youths are called—to build a new and better world that shall be a warless world, that shall accept Christ's plans for capital and labor, that shall make all the world's needy our neighbors, that shall make his rule of love the guiding principle in all the lives of men.

Rewards? Yes, there are rewards. There are books and friends and a sufficient wage, but these are the wages that many receive who have felt only the cleansing of water and have never known the warmth of the descending fire. For you who have received the Pentecostal gift, there shall come the great rewards that come to those who serve. Your rewards shall be the gift of an enduring faith and an abiding joy, the nearer fellowship with Jesus. What more can a youth ask? Are there any greater rewards than these?

Oh, my lads, you may not realize what this baptism of fire is, my words may not yet have reached your hearts. Life is more eloquent than words. Let me show you two lads, one baptized of water and the other with fire. Some years ago two Scottish boys were working side by side in a cotton mill in Blantyre. The day's work began at six and did not end until six. The first of the lads was baptized with water, and he

*An address given at the Universalist General Convention at Detroit on Sunday afternoon, Oct. 23, 1921.

continued in the mill until he died. When his hands could no longer guide the threads he was made a watchman. Doubtless he did something for the cause of God, but his faith was feeble and his sorrows were many, and more than once his Master rebuked him for standing with his talent hid in a napkin. The other lad was baptized with fire, and went shortly afterward eight miles through the snow to college. He found attic quarters and lived on oatmeal and tea. And the fire kindled within him so that a few years later he was spending his last night at home before leaving for Africa. The lad was David Livingstone, and all night long he talked and prayed with his parents. At five his mother made coffee and his father read the 121st and 135th Psalms. Then while the mists were still on the hills and the dew on the heather, young David left for darkest Africa; and his neighbor's boy went back to the bobbins at the mill.

What does one baptized with fire do, what does he accomplish? When Henry M. Stanley found him years afterward in the heart of Africa, he had this to say of him: "I have gone over battlefields, witnessed revolutions, but I have never seen anything that moved me so much as this man's woes and sufferings, his privations and disappointments. His gentleness never forsakes him, his hopefulness never deserts him."

Because he had been baptized with fire, he would not return with Stanley, but he died alone in the heart of Africa, and because the heavenly fire spreads and kindles in the hearts of others, Susi, his servant, carried his body back to England.

The black men are not yet free and eleven million black brothers in America have needs. Booker Washington did not finish his work before he was called away. In Africa and America there is a call to-day for men to serve their black brothers. The black kingdoms must become the kingdoms of our Father.

A Wesley is needed to-day, for America is suffering from those same sins of worldliness that he found once in England. Some youth must hear the call, be baptized with fire and rise up to condemn the sins and selfishness of our country and our time.

A Murray is needed to-day, some youth who will trust the Divine guidance, hear the Divine call, and smite men with the might and power of His love as our apostle once did in New England.

The hour has come for you to take upon your lips the words that Peter and John had upon theirs in the Upper Room. When the Master had spoken of his betrayal, they did not turn to him and say, "Lord, is it Thomas or Matthew?" They asked, each man, "Lord, is it I?" In the presence of great needs, it is time for you to rise and ask, "Lord, is it I who has been hindering thy cause, is it I whom thou desirest for thy work?"

What does the Baptism of Fire mean to men and women in the midst of life, who have already settled to their life work?

In all the world there is no more beautiful picture than this—a mother rocking her baby to sleep. I am told that it is old-fashioned to rock a baby to sleep, that modern mothers leave the child in the dark room alone and it is better for the child. It may be so, but if this new method is to prevail, we have taken from the mother a great comfort and from the world one of its most happy scenes. Watch this old-fashioned mother crooning gently to her baby! Note the relaxation of the child, forgetting the weariness and yielding to the warmth and love of the mother's breast and the mother's heart. Behold the peace in the face of the mother, the light in her eyes, and know that she like Mary is pondering things in her heart, dreaming dreams for her child.

And what is the content of those dreams? Is the mother planning only for things for the boy, things and yet more things, has she no further ambition than that her child shall have an abundance of those things that can be hoarded in storehouses and deposited in banks? This may be the dream of a few mothers, but many a mother dreams for her child that he shall render great service—that he shall be the instrument by which many are called to righteousness. O mothers, may your noblest, truest dreams come true! Do not by thought or word or deed discourage your child when he or she hears the voice of the Master calling to service. A mother, a father, shall not be held guiltless that putteth a stumbling block in the way of a child that would serve. Parents, make your own dreams come true by helping your children to come into the real fellowship of Jesus! If your son hears a call divine as the one that Samuel heard long ago in the temple, uphold him, send him forth with a blessing. Let him go forth as David went from his home among the hills of Scotland. Be not ashamed, but with all your heart be glad that he is to preach Christ.

There are tests for the individual life, desiring to know whether or not the baptism of flame has come. Are you lukewarm or are you on fire with the good news of the kingdom? Those who have received the greater baptism can not refrain from testifying of Christ.

You may test yourself by your own gifts. What is the proportion of your giving? Here are your necessities, here are your pleasures, and you know how the figures column. How much have you for the Master and his work? There is a Baptist church in Auburn, N. Y., I am informed, in which every member gives a tenth of his income. Need I ask further as to the success of that church or its members?

George Frederick Watts received one day at his studio a company of fashionable men and women, the *elite* of society. The men discussed the last fishing trip and the women their clothes and the latest play. The artist did not draw the curtain that concealed his painting. An hour passed quickly by and an artist who had a real appreciation of the beautiful and longed to see the canvas, whispered to Watts that he must go soon. Then Watts spoke to the company, "If you desire refreshment, you will find it in the dining room below;" and two-thirds of the company went down the stairway. Then the artist said, "There is a rare tropical flower in the conservatory and there is a new horse in the stable." So the others departed and Watts and his friend were left alone. Then he drew the curtain and showed the picture. It was of the Rich Young Ruler, who went away sorrowful, and his friend gazed long at the great painting, and the curtain was drawn and Watts

went down to the company of pleasure seekers below. It is a picture of life itself. Ever the choice goes on and the process of sifting continues. On the one hand are those baptized with water and on the other the company elect, baptized with fire from on high.

Christ is here to baptize you with fire! Will you receive the gift of flame from on high? Will you make him your Saviour and accept him as your Captain and go forwar forevermore marching under orders from him? Let us take our places in that great procession, and let us join our voices with theirs and proclaim him our King!

Work, or Another Great War?

The Washington Conference for the Limitation of Armaments Will Decide

Edward A. Filene

UPON the success of the Conference on Limitation of Armament in bringing about a real reduction of armament and in creating international co-operation effective enough to make this really safe, depends the solution of America's problem of unemployment and the restoration of America's business prosperity.

The success of the Conference means employment for America's unemployed. Its failure would mean the utter impossibility of long-time credit to European nations for buying our products and the piling up of our surplus supplies and manufactured material, with consequent continued unemployment. By real success in securing reduction in armament I mean the establishment of international laws and courts to take the place of armament.

The fear of a war to come, which we observe throughout Europe, a fear which makes each nation arm itself for defense, is having a direct harmful effect on American business. As even the best trained soldiers are of little use unless backed up with a modern organization to supply them with war material, nation after nation is reaching out to secure such an organization. Not content to develop along its normal and naturally profitable channels, it must make of itself a forced, hot-house, industrial concern, even though as an agricultural country it ought to be made a land of plenty. Of course the dread is that of being defenseless against the onslaught possibly of even a smaller nation which is industrially prepared for war. *The effort then is not primarily to build for the economic but for the military contingencies of the future.*

To carry out this policy all the nations are setting up tariff walls, legislative impediments are being erected in all these "defensive war" preparing countries with harmful results to our own export situation. Efforts to "protect" infant industries in these countries serve only further to unbalance their currency and credit situation. Each nation tries to export without importing, and the reaction on our trade here is apparent, as is the disastrous result on the possibility of restoring their own credit on a sound footing.

In short, we now witness an economic war in process, causing increasing hatreds between the nations—a situation full of peril to Europe and destructive to the economic well-being and possibilities of peace of the whole world, and all because of a hopeless attempt to get on a "defensive-war" footing, when every economic consideration points to the wisdom and necessity of a sound business footing.

I have three suggestions as to what we as American citizens may and should do now.

First, we should mind our H's and help Harding, Hughes and Hoover. These three men are in strategic positions. Through them America must express its political and economic ideas of world relations. President Harding needs to understand that the great mass of Americans is with him in making this country an active member of an effective association of nations. It should be the aim of every American now to work with and through President Harding. This the facts force me to believe, although I am a Democrat.

Second, we should make clear to our Senators our willingness and our determination to do our part in helping to restore normal production and distribution in Europe and to make the new international court effective.

Third, we should determine by careful study what is necessary to put our millions of idle back to work. Reduction of military preparations is necessary in all nations, especially in Europe. They are too great a burden to be born safely in addition to the huge debts of the war. But limitation of armaments on an adequate scale is impossible without some efficient substitute. There is no substitute for war except law—international law. But international law effective enough to be a substitute for war is impossible without the close co-operation of every one of the powerful nations, with the United States taking its part.

My reasons for making this statement regarding the Limitation of Armaments Conference are these:

1. We have millions of unemployed in the United States.
2. We have great surpluses and our producing ability is more than ever before.
3. Europe needs our surpluses and our producing ability more than ever before.
4. If we could sell freely to Europe we could put our unemployed back to work and have great prosperity.
5. But Europe is poor as the result of the war and can buy only on long-term credits.
6. Long-term credits are impossible unless there is less danger of new wars in Europe and the possibility of important reductions in armaments.
7. But reduction of armaments is impossible unless there are adequate guarantees of the protection for which armaments are intended.
8. Such guarantees, satisfactory to the citizens of any nation, can not be furnished except by an asso-

ciation of nations of which every important sea and land power is a part. Lack of co-operation by any one of the great nations is fatal.

9. Because one great nation, the United States, is out of the present league, there are being formed in Europe to-day new balances of power among the nations.

10. Balances of power are dependent on military strength and work toward new rivalries in armaments.

11. Therefore, if the Washington Conference really brings about a reduction of armaments it will furnish the guarantee of protection necessary before any large or small nation will effectively reduce its armaments.

12. If this guarantee is furnished, then the strong Balkan nations can devote their power to the development of their great agricultural wealth and cease the present economic wars that threaten to bring on revolutions and new military wars.

13. If this guarantee is given, then France can afford to take the risk of a Germany strong enough industrially to be able to pay the indemnities.

14. If the Balkans and France and Germany are really at peace again, the outlook for world peace will be good and we in the United States shall be able to sell our goods to Europe without undue risks on long-term credits.

15. Selling our surpluses and other goods to Europe will make a better demand all over the world for our production, and will therefore put our unemployed back at work and bring us great prosperity.

These are the reasons, based on my European study-journeys of the past three years, why I feel that the Washington Conference is so very important. There are, of course, other reasons besides the business reasons I have given for doing our share in Europe. We shall understand all these reasons better as the proceedings of the Washington Conference are made public. There is no doubt that our citizens desire world peace. The question is whether our citizens can make our government understand in time to be effective at this Limitation of Armaments Conference that they are willing to pay the price necessary for the peace and prosperity of our country and the world.

That price is our co-operation in Europe—our co-operation with the other great nations of the world for the limitation of armaments and the stopping of the disastrous economic wars which have come from the fear of future wars. There is no nation in Europe that can be convinced that there can be any real security against these future wars except in armaments and combinations with other nations in "balance-of-power" agreements unless this security is furnished by a League or Association of Nations of which every great power, including the United States, is a part. Some men, however, doubt whether our citizens are willing to pay the price necessary for the peace and prosperity of the world. That price, I repeat, is our co-operation in Europe.

I have faith that when the American people understand the facts they will do what the facts demand. Our whole history shows that we have never failed to do so. We must not fail now if we intend to make effective our choice for work instead of war.

The Next Step*

The Rev. John Smith Lowe, D. D., General Superintendent

THE next step was, by the Detroit Convention, designated "The Christ Crusade." By it we reaffirm our faith in the Kingdom of Heaven on earth as a divine and human possibility. By it we restate our confidence in the life and teachings of the Master, as the means whereby this kingdom can be and shall be established.

The Christ Crusade is the formal declaration of the purpose of the Universalist Church to continue and to press with particular emphasis and special effort its endeavor to bring all men to a realization of the fact that the religion of Jesus is capable of application in all human relationships and that nothing short of its universal practise will put an end to the strife and turmoil from which the world seeks deliverance.

We are registering our determination to go forward with the work at which we have only made a beginning. When the Sermon on the Mount is the motive power behind every relationship between man and man, the very occasion for calling a conference for the purpose of *partially* or *wholly* disarming the Great Powers of the world will not exist.

When all men love God, the Universal Father, with all their hearts, when they love their fellow men, all of whom are their brothers, as they do themselves, we shall find that instead of merely solving the problems which threaten the very existence of our civilization, we have dispensed with them.

The Conference in Washington on "Limitation of Armaments" inspires hope that the religion of Jesus in principle is to be tried out on a new and somewhat larger scale. Had the principles of the Christian religion been the universal law of life previously, the Conference aims would not be so unique. The very proposal that the nations of the world make the contemplated experiment, so limited in its scope as to do little more than scratch the surface, is proof enough that the world itself is far from the goal at which we would have it aim.

The actual attainment, the spiritual ends which we, in common with other Christians, are proclaiming, will be so new as to be revolutionary in the results to be produced.

Perhaps there may be something new and special even in our *latest effort* to make the religion of Jesus the law of life. Are we satisfied with ourselves and our past efforts? Are we ready to say we have exhausted our resources? Are we prepared to say we have gone the limit and that there are no new and different angles of approach to our problem? Dare

*Details and plans for the carrying forward of the Crusade are to be formulated at the time of the January meeting of the Board of Trustees. Full announcement will be made later.

we justify ourselves in this way after the manner of Pharisees? We do not.

We boldly declare that we have not done all that we are capable of doing; that we are not at our wits' end and that we propose to press on with particular emphasis and special effort, in our endeavor to show the better way. We do so in the hope that God will guide us to plans and methods as yet untried.

We shall proclaim anew wherever necessary our theology. The doctrines of partialism, predestination, election and vicarious atonement, all of which in effect say that man can not possibly save himself and his world by his own good works, will never inspire men to bring in the Kingdom of Heaven on earth by practising the Christian law of love. The logic of this theology is that he is incapable of practising it.

We shall go on, striving with redoubled zeal to enlarge the membership of our Church. Unless an impulse leads to a vow the impulse is likely to die.

Our one compelling motive is to bring men into harmony with one another and to establish harmonious relationships between themselves and the Heavenly Father. The final harmony of all souls with God is not a finality; it is a commencement. It is not the end of the road; it is the beginning of it. It is not the reaching of the goal; it is the starting point on the road that leads to the goal. Until men enter into harmony with God and all the laws of His universe, progress, especially moral and spiritual progress, is at a standstill. Once we throw aside all that stands between us and the establishment of harmonious relationships between ourselves and God, the procession not only starts, but goes rapidly forward. The final harmony of all souls with God is not a finality; it is a commencement.

English Letter

Our Special Correspondent

FOR the time being a small number of political "back numbers" have made it impossible for our Prime Minister to get away for the Washington Conference, but "it is an ill wind that blows no one any good," and the agitation against the present effort towards an Irish settlement, culminating in an attempted Parliamentary vote of censure last Monday evening, has revealed the appalling poverty in argument and voting power of the "Die-Hards." They were soundly beaten, or perhaps I should say annihilated, by something like ten to one. Unfortunately, even an obscurantist's doings do not end with himself, and the action of the reactionaries has created an atmosphere that, to say the least, is not helpful to the Conference deliberations. If the Irishmen were suspicious before, they are "ten times doubly so" now, and no one can wonder much at it. It is worse than silly, it is wicked, to rock a small boat in a choppy sea, and yet that fairly describes the occupation of the Government's critics since the Conference began. It has been carried on with portentously long faces, and all done in the high sounding name of principle, which would make it hugely comical but for the far-reaching issues involved.

As a result of the debate in Parliament we now feel pretty sure about two things: (1) That the Prime Minister will not consent to a resumption of the argument of force until every other possible avenue that may lead to peace has been explored, or until the Irishmen "spill the beans" out of sheer cussedness because of the criticisms they were compelled to overhear. The Irish leaders are without experience in diplomatic negotiations, and in some ways have shown themselves to be remarkably thin skinned. (2) That in the event of the irreconcilables indulging in too much nagging and so making a peaceful settlement impossible, it is quite on the cards that Mr. Lloyd George will tell Parliament that he is "through" and that they must get some one else to tackle the job. That is just what the English people do not want to happen. Mr. Lloyd George is a born negotiator, and the way in which he has, during the last few weeks, handled the Irish problem has rallied all types of political opinion (on other matters) to his support. He is at the moment being backed by papers which, in the name of all sacred things—including religion—were but a few days ago slanging him with all their might. It almost looks as if they had exhausted their vocabulary of abuse; at any rate, we are compelled to choose between that as an explanation and the reality of their sudden conversion. I think, judging by the outward and visible signs, that Mr. Lloyd George will go a long way to conciliate the Sinn Feiners. It is rumored that he has converted his Cabinet to the idea of taking a plebiscite of the two disputed counties of Fermanagh and Tyrone, and if these are found to contain a genuine majority, and a willingness is shown by the Ulster Parliament to surrender them to the southerners, the chief obstacle in the way of a settlement will have been removed.

In the ecclesiastical world the *talk* of union goes on apace, but there are few "signs following." Two bishops have dared to preach from Nonconformist pulpits, but on the whole the bishops seem to think that as they did the *inviting* so the Free Churchmen should do the *conceding*. That is evidently a bishop's idea of the necessary division of labor by which a united Church is to be brought into being. One would think that the natural way to union would be for conformist and nonconformist to act together in all matters of common interest, and even to forget dividing lines to the extent of occupying each other's pulpits. "Not so fast," says my lord, the Bishop of Gloucester. He was not prepared, so he announced the other day, to sanction preaching by ministers not *episcopally ordained* at Matins or Evensong, still less at Holy Communion; but if a clergyman desired to invite a Free Churchman to preach at any other than a regular service, he would consider an application for sanction provided he had an assurance that the person to be invited was working towards the ideal described in the Lambeth Appeal (that is, that he agreed with the Bishop), and provided he had notice of the in-

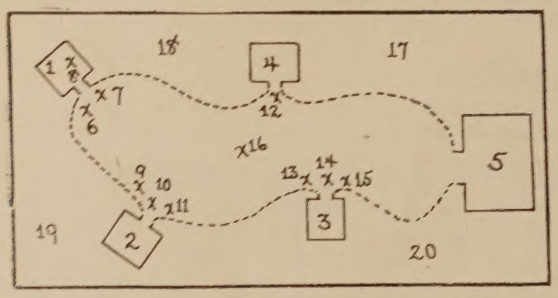
vitation before it was given. A Free Churchman would have to be of the type that is thankful for very minute mercies before he could express gratitude for that kind of grudging fellowship, if "fellowship" is the right word to use of such. It does not seem to strike these gentlemen that we can be other than grateful for an invitation to sacrifice the things our fathers won for us at great cost, put a note of interrogation after our own ministerial standing, and swallow without any note of interrogation creeds that are an offense to anybody who in addition to being born in the twentieth century persists in living in the same.

Will my readers suffer a story told the other day in a ministers' meeting illustrating a wounded Tommy's bewilderment when he emerged from a really "High" service which he had attended along with some other convalescents. There had been a choral celebration and a procession in which incense was freely used. "First of all they had a route march and then they gassed us." So much for the solemnizing effect of ritual upon the British soldier's mind.

The Sand Table

Mrs. Frank Austin Alden

A LITTLE GIRL WHO TRIED TO PLEASE GOD



1. Home of little girl.
2. Home of other children who go with her.
3. Home of mother and other children who also go, though not mentioned in story. Let them go along with teacher.
4. Home of teacher.
5. Sunday school (church).
6. Little girl, later named Elizabeth.
7. Elizabeth's brother.
8. Elizabeth's mother, who does not go, at least till later.
9, 10. Other children for whom Elizabeth waits.
11. Mother of these other children, who watches them go.
12. Sunday school teacher.
13, 14, 15. Mother and other children who go with teacher.
16. Place where Elizabeth and brother wait for other children.
17, 18, 19. Parts of table to be covered with moss, trees, flowers, and other decorations as desired.
21. Group of other dolls representing other people who have come to Sunday school, though not mentioned in lesson. May be as many as you have or the house will accommodate.

NOW, to-day's lesson is about a little girl who tried to please God. And I guess we'd better give her a name, just the same as you have a name which your folks have given you. (Ask one or two, or more, of the children for their names, and when they have replied remark: You see each of us has a name to go by and whenever we hear that name we know who is meant.) Now who is it that this little girl is trying to please? God. Yes. And "God" is a name that we have given to the power and wisdom and love that made us, and made the whole world, and keeps us all alive by giving us good things to eat and warm things to wear and many other things. So when we say "God" we mean our Heavenly Father who has done all these things for us.

In just the same way we will give this little girl who tried to please God a name, so that every time we use this name we will know that we are talking about the little girl who tried to please God. What shall we call her? Well, let's see. Supposing we call her "Elizabeth." Now this is Elizabeth. (Point to doll representing her.) And every Sunday what do you think Elizabeth does? Where do you think she goes? To Sunday school. Yes. Every Sunday she goes to Sunday school, because she is trying to learn how to please God. And Sunday school is one place where we learn how to do that. It isn't the only place, but it is one.

Here is the Sunday school where Elizabeth goes every Sunday. (Point it out.) And over here there are some other children who also go to Sunday school. (Point them out.) They go to the same Sunday school as Elizabeth, just as you come to the same Sunday school from different homes.

On Sunday morning Elizabeth hears the church bell ring. And what do you suppose it says to her? Why, it says: "Come! Come! Children, come!" Just the same as it tells the older folks to come to church, so it says to children that it is time to come to Sunday school.

Now Elizabeth has a little brother, and she takes him with her to Sunday school when the bells call out for them to come. (Have some of the children move dolls representing Elizabeth and her brother to center of table.) They stop here, because here are these other children who also go to Sunday school. But they don't come every Sunday and Elizabeth thinks that if she and her brother wait a little while maybe these other children will come too. And they do. (Have children move dolls representing other children out to join Elizabeth and her brother.) See how kind Elizabeth is to the other children. She doesn't hurry on as if she didn't want to walk with them. She waits and goes with them. You see Elizabeth is trying to please God, and you can't please God if you are not kind to other children.

And these other children love Elizabeth because she is kind to them. You know that is one way to have other people love you—just try to please God by being kind, and after a while they will love you very much. Well, now they all move on together to the Sunday school. (Have children move all these dolls on to the Sunday school.)

Now, here is where the Sunday school teacher lives. (Point it out.) She has been watching the children as they come along the road. She was just wondering how many of them would be there. And, do you know, she saw just what Elizabeth did, and

how kind she was to wait and bring these other children with her. And it made the teacher so glad. She was glad to see the other children, and she loved Elizabeth more than ever for what she had seen her do. Now she hurries on to meet the children at Sunday school. (Have a child move doll representing teacher to the Sunday school.)

Here she comes in. It isn't quite time for school to begin. You see they all liked to be a little ahead of time instead of a little behind time. And her face looks so happy when she comes in that the children just smile back at her. And they are all happy. You see it isn't hard to be happy when you are all trying to please God. It pleases God to have us happy.

Here they are now in Sunday school, the teacher, Elizabeth, her brother, and the other children. They are a little older than you are and they have learned the sand-table lessons and have been graduated into other classes. The teacher is telling them that God wants every little boy and girl to be a helper in the Sunday school. What do you suppose that means? Well, she tells them that it means this: that when it is time to sing every one of them can help sing, can sing just the very best they can. If they don't know the words they can at least hum the tune. But they ought to learn the words too. Then it means that when the Superintendent begins to repeat the Lord's Prayer they all join in and help him, just as, when we repeat our little prayer, we should all bow our heads and repeat it together.

Now, Elizabeth (point to her) paid close attention to what the teacher was telling them, just as you are paying attention, that means listening carefully, to what I am telling you. And she is so happy to know that she can please God by helping in the Sunday school. She puts up her little hand, and when the teacher looks, Elizabeth says: "Why, I can help sing a little and I can join in the Lord's Prayer, and I will do it every time." And the others, hearing Elizabeth say she can and will, say they can and they will. You see God never asks us to do things we can't do, only things we can do to help and please Him.

Now the Sunday school is over and the children have all had a good time and now they are going home. (Move all dolls home, using all the children in the class if possible.) When Elizabeth gets home she tells her mother all about the Sunday school lesson. How many of you tell mamma about the lesson when you get home? Put up your hands. Well, that's fine. We all should because it makes mamma happy to know that you can tell her.

And what do you think Elizabeth says to her mamma? Why, she says: "Mamma, if it pleases God to have me help in the singing and the prayer in the Sunday school, I guess He ought to be pleased if I help you here at home the rest of the week. I can't do much. But teacher says He doesn't ask me to do anything I can't do, but He wants me to do what I can do to help. And I will." And Elizabeth's mamma just hugs her tight and kisses her. She has made her mamma very happy. And Elizabeth does the things she can do to help. She plays with her little brother after she has helped mamma clear the table and wash the dishes. And she finds there is lots of fun just knowing that you are helping.

Then bed-time comes. And Elizabeth doesn't complain and hang back. She helps by going happily to bed. She kisses papa and mamma "Good-night" and runs along.

And when Elizabeth is getting ready for bed she tells her mother that she has been so happy all day trying to please God and that she is so glad to know that she can please God with just what she can do. And then she offers a little prayer, that is, she tells God that she wants to please Him and is trying her best and wants His help. This is what she says. Let us all bow our heads and repeat Elizabeth's little prayer. (Have them repeat, line by line.)

Dear Heavenly Father, we bring our love to Thee,
We want on every day to helpful be:
Help us to do the things we can and should,
To be to others always kind and good:
In all we do, be it in work or play,
To grow, like Thee, more loving every day.

Note: This story is based on one published in "Wee Wisdom" (*Unity*), and is suggestive of how many lessons can be adapted from stories that appear in current papers.

The Papers of John Pererin

X The Thirst of God

WHEN Jesus said, "I thirst," what do you suppose he was thirsting for? That his mouth was parched as desert sand it is not hard to believe. But we should be greatly mistaken if we supposed that that was all the thirst he had or the only thirst that he was speaking of. It was the old thirst that he had when he looked out upon the multitudes and had compassion upon them because "they were as sheep having no shepherd." It was the thirst that was heavy upon him when he looked upon the obstinacy of the Pharisees and said, "Ye will not come to me that ye might have life." It was the thirst that once drew from him that gracious word—"Come unto me, all ye that labor and are heavy laden." It was the thirst of the Redeemer for a lost world. It was the agonized thirst of a frustrated love.

But, it was even more than that. For whatever view you may take of the person of Christ, the fact remains that in him perfect love lived and suffered and died. His word was as the word of God, and his thirst as the thirst of God. We have heard a great deal of discussion of man's thirst for God, but a good deal less of God's thirst for man. Yet the one is as real as the other. The theology of the past gave us an Absolute for our God, sufficient unto Himself, needing nothing that His creature might have to give, a Deity who lived

"On heights too high for our aspiring,
Coldly sublime, intolerably just."

That was simply because we took our God from the philosophers and forgot that the prophets were safer guides in a matter of that kind. And even worse

than that, we forgot that the God of Jesus was spoken of as a father—which if it means anything at all means that the God we worship is not sufficient unto Himself. For what father is there who is fulfilled without the love of his children?

But this is the tragedy of this world and the tragedy of God, that the children denied their love to their Father; and if the Christian Gospel is to be trusted to give a correct account of the matter, then the Father has been pre-occupied with nothing so much as with winning back His children's love. The Bible is nothing but the story of a Father in search of His children—leaving no stone unturned to bring them back to His heart, and multiplying the pledges of His love in order to break down their contumacy. He sent them prophets and teachers, He sent them the gifts of His providence and His grace, He bore greatly and gently with their rebellion, and when He had done all that could be done with no avail, He said, "I will send them My Son, they will hear him." But, so far from hearing the Son, they treated him as they had treated the rest. Here, "he was despised and rejected of men, a man of sorrows, and acquainted with grief." I do not think that we begin to understand the acuteness and the urgency of the thirst of God for His children, to appreciate that this is the great fact that lies beneath the whole history of our race, that the beginning and the end of all God's dealings with man is the reconciliation of His wayward and wilful child to Himself. He is the shepherd who goes out into the wilderness and into the mountains in search of the sheep that was lost, and seeks until he find it.

> And none of the ransomed ever knew
> How deep were the waters crossed,

in this divine quest of the wandering soul.

This thought has been embodied in two great modern poems, Francis Thompson's "The Hound of Heaven" and John Masefield's "The Everlasting Mercy." Both tell the story of the pursuit of the sinner by the unyielding implacable Love of God, a love that does not desist from its seeking until it has come upon its quarry and has brought the runaway to his knees. This is the essence of the Gospel, that the love of God is out a-hunting, hunting sinful men, not as a judge's officer might, to bring them to the bar of justice, but as a Father might, that He might gather them to His heart. It is, as the hymn says, the love that will not let me go. And it is the love which shines forth like the sun from the Cross of Calvary. God commendeth His love toward us in this that while we were yet sinners Christ died for us. God did not find it good enough to sit at home to await the prodigal's return. He went out to the far country to fetch him home. And that is the essential meaning of Advent. God was in Christ reconciling the world unto Himself; and the thirst of the Cross was a revelation in little of that implacable thirst of the heart of God for the restoration of His children to Himself.

O Thou who art more athirst for our love than we are for Thine, forgive us our blindness and foolishness. Of Thy great mercy, show us our need of Thee and Thy need of us; persuade us that Thou madest us for Thyself and that neither Thou nor we are at rest until Thou find us and we find Thee. Even now, Thy Love is pursuing us; unveil the face of the Pursuer, even Thine own face, that we may joyfully submit to Thy capture of us. Amen.

* * *

A GLIMPSE AT ARMENIA

The following letter, eloquent in its simple statement of tragic facts, was sent by Miss Florence Myers, a Near East Relief worker, to her father and mother, Mr. and Mrs. M. A. Myers. It is typical of those that are being written in all parts of Turkey.

MR. BROWN went to Tiflis to interview Captain Yarrow about the refugee situation here. The conditions are dreadful, dreadful. Refugees have come in from all directions. The streets and parks are full of them. We have had a daily breadline for five hundred children but this is only a drop in the bucket. We are planning and hoping to take in more children but are unable to get buildings. As I was left in charge, I had to interview different representatives and at the end of the first day I was completely all in. It just seemed so hopeless. Those poor old men, whose families had been killed or taken away from them, lying in the streets dying, and we able to do nothing.

I made up my mind that we would have a soup line and give at least a few of them one hot meal a day. So I went to the Minister of Foreign Affairs, through whom we must do all our dealings with the government, and told him if they would give us a building with a stove in it we would provide the food and personnel to feed five hundred people a day. I urged upon him the fact that it must be done at once. Mr. Kellar, our supply man, has the ration all ready and it won't take us long to get started once we get the place. It just seemed to me that I couldn't sleep another night if we did not get the thing going. Of course we are limited as to the ration we shall give the kitchen, but I felt if we had any kind of food a few months in advance we must give it. You see we are constantly thinking of our orphans and the coming winter. The soup will be made of beans, dehydrated turnips, a small amount of oil, grits and salt. We plan to have a counter behind which the food will be dipped into their own receptacles, as we have none. You must know this is extreme relief. Then to think that this is summer time and the best time of the year. I really shudder when I think of the winter. What are they going to do? The government frankly confesses that it is not able to cope with the situation. They have no food. With this situation we are all waiting to see what will happen. We feel strongly that there will be a move of some sort very soon. Daily we hear wild rumors of the United States taking the mandate. I must admit that these poor souls are strong in hope. Do you know many of them still think that there is a chance for an independent Armenia? It is nearly unbelievable,—Russia seems their only hope to me, and look at Russia!

In the midst of all this misery the American Committee is the only steady boat. Our children have three meals a day, a bed to sleep on, baths, clean clothes and go to school. No wonder the word America carries such weight. It means life and death these days. They and we are fortunate in having such a person as Milton Brown in charge. He sees the needs

and is determined to do everything that can possibly be done. Nothing is too much trouble and he is never too tired to rush around and accomplish what looks to some others to be impossible. Carrying on, or rather trying to carry on his work these last days, has given me a clearer idea of what a strain it all is.

* * *

THE PARABLES OF SAFED THE SAGE

The Parable of Old Fifty-Two

ONCE upon a time there was a World's Fair in Buffalo. And there was a Railway that ran into Buffalo from the region toward the going down of the sun. And its officers said among themselves, Go to. Let us run a train against time, and peradventure we shall beat the World's Record for a Long Run.

And they took two fine new Locomotives that had been built to haul the Empire State Express, and they brought one of them to Chicago, and the other they placed at Collinwood, which was midway and nigh unto Cleveland.

And the first of these fine new Locomotives left Chicago, hauling a Baggage Car and a Day Coach and a Parlor Car. And in the Parlor Car were the officers of the company. And they had Instruments whereby to Register Speed.

And the fine new Locomotive pulled out of Chicago and hastened toward the Sunrise. And it made a good run, but when it pulled into Collinwood, it was Three Minutes under the World's Record for that distance.

And the Officers said,

This will never do. The other new Locomotive must do better.

And as they were starting to hook up the other new Locomotive, behold, they discovered a Broken Valve. And they said, We can not use that Locomotive.

Then were their hearts heavy.

But they said, Give us an Engine of some sort, for we must get to Buffalo.

And the Yardmaster said, Behold we have only one Locomotive in the Yards with Steam up and that is Old Fifty-two, that years ago went off the main line, and hath long been hauling Local Freight on a Branch Line.

And the Officers said, Give us anything that hath Wheels and a Boiler, for we must get on to Buffalo.

So they hooked up Old Fifty-Two.

Now the Engineer of Old Fifty-Two was no longer young, but in his day he had been a Great Engineer, and he knew his Engine. And he said,

Old Girl, we will give them a Run for their Money.

Now the Officers were sitting in sackcloth and ashes, when they chanced to look out of the window, and behold, the Telegraph Poles went by like a Picket Fence. And they looked at their Instruments and behold, they were going Sixty-Four Miles an hour.

And they began to Sit Up and take Notice.

And after a time they looked, and Behold, they were going Seventy Miles an Hour.

And they became Greatly Interested.

And the fireman was sprinkling in the coal, and keeping the steam pressure just where it belonged, and, behold, the train climbed up to Eighty-Four miles an Hour. And when they pulled into Buffalo, the telegraph instruments along the way were hot with the reports of the flight of that train.

And the World's Record for a long distance run was broken.

Now listen unto me, all ye men who stand idly upon life's side-track thinking that there is no great place in life for you. Hauling freight on a Branch Line is no disgrace, but highly honorable. Yet are there men who are fooling away life on Short Hauls of Less Than Car Load Lots, who ought to get out onto Life's Track, and actually Get There.

I am no longer young, but I am running on the Main Line, with the Throttle Wide Open, and the Track Clear; and I invite other men who are no longer young, but who are capable of Going Some, to back out of the Round House, and undertake some job worth while and renew their youth.

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THE SUNDAY SCHOOL LESSON

James W. Vallentyne

DEC. 11—PAUL'S LETTER TO PHILEMON

Letter-Writing

The cultivation of any art is a contribution to character. Writing is an art worthy of our attention. It may be difficult but it probably is not.

There are three elements in the art of writing—ideas, expression, good taste—and the greatest of these I know not.

Bright ideas are always in demand. They need not be either new or original. The attractiveness of ideas and of food is determined very much by the manner in which they are prepared and presented. Good taste sets the bounds of familiarity between the writer and reader, determines the subjects to be discussed and chooses the language to be used.

Clear thinking, incisive expression and good taste are all very much worth while in the structure of character. They are all *religious*. A good Christian is neither idle, incompetent nor crude.

Letter-writing is an art that any one can practise. It is worth practising for the value of its reflex upon character and for the number and bigness of the opportunities it provides for helping other people.

Paul depended solely upon speech and letter-writing. He never saw a newspaper, magazine or book. He never used a typewriter or telephone.

A very surprising thing happened to some of his letters. Some that he addressed to churches that he was interested in and at least one that he addressed to a gentleman, have been incorporated into the literature of Christianity. They are so set into that literature that they can never perish. More than that, multitudes regard them as infallible messages from Deity.

What a thing to have happen to a man's letters! What would Paul think if he were to discover the situation? He would surely want to rewrite every one. He would leave out much. He would have very much more to say upon some important subjects that did not receive much attention in the letters he wrote for local and specific purposes.

One never knows how far the written word will go. There is no better illustration of this than is found in the books of the Bible. Some men have reached for immortality in their sentences and have not attained it. Others, writing or speaking for a purely personal and immediate object, have had their words enshrined in some setting that shall keep them always alive.

The Runaway Slave

Slaves are folks. They have minds that think and sensibilities that ask for respect and aspirations that hunger for development not yet attained.

Some slaves are incapable of much development, just like other people. Some slaves are hopeless of a fair deal and are mean and wrong, just like other people. Some slaves have great capacities for good and for all of life's virtues and values, just like other people.

A great many people were slaves in Greece and Rome. Around Athens at one time there were twenty times as many slaves as free citizens. In the time of Paul there were two slaves in Rome for every free man. Some individuals owned as many as ten to twenty thousand slaves.

The Romans were very cruel. The owner could beat, cripple or kill his slave without interference from any one, but if a slave became infuriated and killed his master every slave on that estate was crucified.

A young slave named Onesimus ran away from his master in Colossae and by an aggregation of circumstances reached Rome. Who could blame a young man for taking this chance to win a life for himself? He came under Paul's influence and was converted. By that we mean that he turned away from the purpose to be governed by his own will and impulses and accepted the law of right as his government.

He and Paul agreed that the law of right would require him to return to his owner. His owner was a Christian and would no doubt give a Christian slave a chance to live a life. When two people both try to find the right in their relations the result ought to be acceptable. Furthermore, Paul could so introduce and commend the young slave as to assure him an opportunity.

So Paul wrote two letters and gave them to Onesimus and a companion, and started them off for the young slave's master in Colossae. One of these letters was addressed to the church at Colossae and the other to Philemon the slave-owner personally. Paul had no acquaintance with either the church or the man. Fortunately we have both letters.

In the letter to the church Paul said: Masters, give unto your servants that which is just and equal, knowing that you also have a Master in heaven. In referring to Onesimus he called him a "dear and trusty brother."

In his letter to Philemon he wrote these things: Though I might with Christ's authority speak very freely and order you to do what is fitting . . . I entreat you on behalf of my own child, I mean Onesimus. I would like to keep him here to help me while I am in prison, but I do not want to do that without your consent. If you regard me as a comrade receive him as if he were I myself. If he was ever dishonest with you debit me with the amount. I will pay you in full. I write in full confidence that you will meet my wishes.

Onesimus made good with Paul. Paul made good with Onesimus. Both are important—equally important.

The Progress of the Kingdom

It is a long way from there to here. Travel has been slow. But we should be foolish indeed if we failed to see that travel has been sure and real and triumphant and prophetic.

From a preponderance of slave population everywhere mankind has moved on to universal freedom. There are now no slaves. Every man is a free man and a voter and every woman is a voter.

We have not the brotherhood we desire, but no man can own another man. No man can handicap or impede another man without violating the spirit of our government and of our religion. We have not the universal intelligence we desire, but *nearly every boy* has an open school-door inviting him to mental and moral development without great cost to him.

Onesimus is not now a slave. Philemon the church-member is not now a slave-owner. The church is not now meeting in a deacon's house, but in a temple of beauty and of impressive capacity. These and many more limitations and customs have been out-grown.

The early church did not undertake to overthrow slavery by militant processes, but by inculcating the spirit of honesty and obedience for the slave and the spirit of justice and brotherliness for the master. The spirit is more mighty to overthrow than are armies and battles. The spirit of right will produce right results. It is neither by chance nor by consent of kings that good trees bring forth good fruit.

* * *

MR. HEMPEL GOES TO LYNN

The church at Lynn, Mass., always a leader in religious education, now takes another forward step in calling Mr. Carl A. Hempel, secretary of the General Sunday School Association, to be director of its work for young people. Mr. Hempel is the right man for Lynn and Lynn is the right place for Mr. Hempel.

The thought and spirit of those with whom this fine worker is to be associated are indicated by the following quotations from the calendar of the church:

"The Board of Management is glad to announce that it has elected Mr. Carl A. Hempel, of North Attleboro, as Director of Young People's Work in our church, to have special charge of the Sunday school and the increasing organized activities that center around it.

"This is one of the most important and progressive steps that the church has taken in many years. It is more than providing a professional superintendent for the Sunday school. It is a recognition of the fact, perceived and acted on by strong and far-seeing churches in increasing numbers, that the religious education of its young people is, next to the church itself, the most important interest with which the church has to deal. Of course in the future, as in the past, it will be a primary responsibility of the minister as the religious leader of the whole parish. But the detailed supervision of it, especially of such social, recreational and serviceable organizations as the Young People's Christian Union, the Boy Scouts, the Camp-fire Girls, the Junior Every Day Club, and other forms of activity, is too large a task for most laymen or lay women, or even for the minister. The Board of Management, with commendable sense of responsibility, came to that conclusion last spring, and heartily and unanimously voted to establish the new position and to secure the best available man to fill it. They believe they have him in Mr. Hempel. The choice has aroused real enthusiasm among the officers and teachers of the school, who, more than all others, have felt the need and have been hoping for the day when it should be met. The pastor is deeply gratified that so able, devoted and inspiring a director will be provided for this most important department of our work.

"Mr. Hempel is the secretary of the Y. M. C. A. and of the Board of Trade in North Attleboro, by both of which he is employed. He is the chairman of the local Red Cross Chapter and a recognized leader in other branches of community affairs. He has been for twenty years superintendent of the Universalist Sunday school in North Attleboro, and is president of the Massachusetts Universalist Sunday School Association. He has distinct gifts for work with young people and has desired to make that his occupation on the staff of some church. He has accepted our invitation because it affords him that opportunity."

* * *

A SIGNIFICANT LETTER

The following letter evidences the widespread interest taken by people everywhere in the restoration of the Clara Barton home and the creation of the memorial. We Universalists ought to be glad and thankful for our opportunity to lead in this work.

Boston, Mass., Nov. 17, 1921.

Mrs. Marietta B. Wilkins,
52 Essex St., Salem, Mass.

Dear Madam:

This $50.00 to be applied to the purchase and upkeep of Clara Barton's old home at North Oxford, Mass., is sent by Mrs. George Howard Lewis (Katherine B. Lewis) of 656 Seventh Street, Buffalo, N. Y. She saw a little account of the dedication of the home, which I had written for the *Woman Citizen*, and she wanted to have a share in this memorial to Miss Barton.

Yours sincerely,

Alice Stone Blackwell.

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

SONS OF PROMISE

In every meanest face I see
A perfected humanity;
All men, though brothers of the clod,
Bear promise of the sons of God.

No human ore that does not hold
A precious element of gold;
No heart so blackened and debased
But has for Him some treasure chaste.

Thomas Curtis Clark.

THE HOMELESS DOLLAR BILL

AS Rob Gayton and his two sisters went trudging off around the pasture hill they looked back to see two loaded automobiles whiz down the road beyond the closed house where the three young people lived.

"Wonder what they said when they couldn't find us," sighed Laurel. "Of course they thought we would go. About everybody in school, except us, is in one of those automobiles."

"We'd be there all right if Berry hadn't let that dollar bill go off by itself. It's wandering around homeless somewhere this minute in the big outdoors with Lady Tatters, and here we are with nowhere to go but the pasture," remarked Rob, trying to whistle. He had wanted especially to go to that corn roast at Willowvale.

Willowvale was eight miles away and, though it would have cost but twenty-five cents each to ride in the automobiles, it might as well have been five dollars as far as the young Gaytons were concerned. Money was never very plenty at the little farmhouse behind the trees and what Rob called the "homeless dollar bill" had been the last bit of cash the children could call their own. Berry had put it for safe keeping into a certain old red velvet bag and then had hung the bag around the neck of her old doll, Lady Tatters. That was yesterday, and this morning they had hunted in vain for the doll and the bag and the dollar. They decided that Miser, the puppy, must have carried the doll off and hidden her somewhere out of doors. It would be like looking for a needle in a haystack; they would have had to hunt the farm all over inch by inch to find the particular spot where the mischievous dog had stowed away his prize. So when at length they saw the automobiles coming up the road to take them to Willowvale they had scurried out of the back door and away by the path around the hill.

"It will save such a lot of explaining," Laurel said, tucking the box of sandwiches under her arm.

"You mean you'd hate to own up that we couldn't raise another quarter apiece to go on an outing," Rob. "I tell you, I'm about sick of never having a cent to my name. If Abel Hunt says anything more about my going to work for him in the store at Aviston, I'm going. Dad said I might if I thought best."

At this speech Laurel nearly dropped her box of sandwiches and Berry uttered a dismal shriek.

"Oh, Rob," implored the little girl, "you wouldn't ever go off and leave Laurel and me? Why, Aviston is a hundred miles from here! You couldn't come home more than once in six months."

"Well, a fellow can't stay at home all the days of his life," retorted Rob darkly. "You wait till Abel asks me again, that's all!"

After this outburst it was a silent procession that trudged away into the pasture. Laurel looked worried and Berry wiped her eyes secretly and wondered how she could have been so careless as to leave Lady Tatters to take care of their dollar bill. Rob wouldn't have felt so out of sorts but for the loss of that money. When Rob was out of sorts it was hard for the two girls to keep up their spirits.

They had a whole long day to get through somehow with Mother and Father Gayton gone to a fair. But, at any rate, it was less lonely out of doors than it would have been at the empty house. Around behind the hill there was a sandy hollow where a house had once stood. At the bottom of the hollow it was safe to build a fire, and the children had long ago made a rude stone fireplace here with a sheet of iron laid over the top for convenience in cooking picnic dinners. It was cozy enough down there out of the reach of the cool autumn wind and there were ripe apples on the old trees that grew on the higher ground.

"We can roast some apples to go with our sandwiches at luncheon time," suggested Berry, reviving a little as she sat down in the sand and pushed away the puppy as he made a dash for her. "Behave yourself, Miser, don't you dare carry off Rob's cap! Oh, look who's coming!"

It was their five new neighbors, the Timsons, who had lately moved into a shabby little house in the woods out beyond the road. Percy, or "Pert," was twelve, and after him came Claribel, Tom, Billy, and Jane. They trailed out of the bushes and stood in a row on the brink of the hollow to see what was going on.

"Why, you're all dressed up," said Laurel, noticing the freshly ironed hair ribbons, well "shined" shoes, clean faces, and a new patch on Pert's right knee. "Are you going anywhere?"

"No, we ain't," said Pert, "but we kind of thought we were, one while. Al Peters was going to begin hauling straw down to Willowvale to-day and agreed to take us along to the corn roast on top of his first load. But he changed his mind about going."

Laura looked at them pityingly. So far as she could see, the five little Timsons never had any fun. How they must have counted on that good time at Willowvale!

"It's only a half mile out through the woods to the car track," she said. "Can't you go by trolley?"

"No, we can't," returned Pert. "We've only got five cents amongst us and it costs twenty-one apiece to ride as far as Willowvale."

There was silence for a moment. "Well, then,

stick around and help us roast apples; that'll be better than nothing," suggested Rob.

The five children seemed to think so and they began picking up apples with all their might. Berry was helping them when she stopped to watch the puppy digging wildly in the sand at the bottom of the hollow.

"Miser, you don't expect to find a woodchuck there!" she cried. "Or did you bury some stolen things in that hole when you followed us up here yesterday."

She ran to see and gave a little squeal as she spied in the sand a plump gingham-clad arm. She pulled at it and out of the heap came Lady Tatters, the old doll. She was almost as good as ever, which was not saying much, and at the back of her neck hung a shabby little red velvet bag. In the bag, when Berry snapped it open, lay the homeless dollar bill, also as good as new.

The little girl held it out silently to Rob and Laurel, who had followed her. Rob and Laurel looked at each other, then they both looked at Berry.

"Let's give it to the Timsons for car fare," whispered Berry. "It'll be the best time they ever had in their lives."

When the five overjoyed youngsters had raced away through the woods Berry, standing on the edge of the hollow to watch them, glanced wistfully at Rob, who had come up to look, too.

"I could have a pretty good time right here in the pasture," sighed Berry, "if I didn't keep thinking of what you said about going a hundred miles off to work in Abel Hunt's store."

Rob laughed as he watched some object approaching up the road. "Forget it," he said, "and I'll agree to do the same. Look, girls, Al Peters must have changed his mind again about hauling that straw. Here he comes with his first load. Why don't we ride down with him?"

"Of course we will," cried Berry. "Miser can keep house here in the hollow with Lady Tatters, and serve him right!"—*Mabel S. Merrill, in Zion's Herald.*

* * *

THE POOR BEAST

When the people who went to the Barnum & Bailey Circus the past summer saw a remarkable performance by eight tigers, they wondered how the beasts had been brought to such docile obedience. Savage creatures such as tigers, lions, and leopards can be taught to subject their wills to the master will of the trainer only through fear. That is a fact. Who can estimate the sum total of heartless treatment inflicted on the lower orders? Humane societies have done much in the past in behalf of ill-treated domestic animals. But what is being done for the caged animals? In a case recently tried before the select committee of the English House of Commons, in which the defendant was a trainer, it was proved that performing animals are among the most abused of four-footed creatures. Tricks that make curious thousands gasp with amazement are the result of cruel imposition. Whips, torches, pointed iron rods, and rifles are employed to quell and indeed to kill the spirit.

Terror is the weapon upon which those who train savage beasts depend to bring the animal to the point where it will perform in public. If onlookers realized how abominable and hateful life is made for the performing tiger, leopard, or lion, and all other animals, they would drive the unnatural spectacle from circus and theater. The Romans permitted the creatures to follow their natural bent and devour each other. By a refinement of cruelty, we keep them confined in narrow, unwholesome quarters, send them on long, jolting journeys, and drive them daily through chambers of torment equal to those of the Inquisition, until their lives are broken and they can safely be trusted to make a summer holiday. In the name of humanity, in response to principles of Christianity which teach that kindness to all God's creatures is a cardinal virtue, let public opinion be aroused. A charter of animals' rights must be drawn up, one provision of which will be liberation of all caged animals.—*Christian Register.*

* * *

A RHYME OF PURE REASON

A Christian Science Proselyte
Alone upon a mountain height

Was pondering upon the vain
Belief of non-existent Pain,

How nervous Dread of any kind
Was an illusion of the Mind—

When, coming down the mountain side,
A dreadful lion he espied.

The Proselyte said, "Mercy me!"
And quickly Scuttled up a Tree."

Next morning at the rise of sun
There came an Unconverted One,

Who saw the Proselyte at bay
And drove the hungry beast away.

The Cynic said, "Aha, I see
Your claim has got you up a Tree."

"Your judgment," said the Proselyte,
"Arises from Imperfect Sight.

"A Lion to a Soul refined
Is an Illusion of the Mind."

"If that's the case," the Cynic said,
"Why show these human signs of Dread?

"Why pass the night, secure from harm,
In yonder Elevated Palm?"

"Friend," said the Saint, "if you but knew!
This Tree is an Illusion, too.

"When in a Jungle, far from home,
Where purely Mental Lions roam,

"It puts one more at Ease to be
Up some imaginary Tree."

"How great is Mind!" the Stranger cried,
And went his way quite Eddy-fied.

Life.

* * *

THE IMMORTAL WILLIAM

At a dinner in England the principal guest was Kaiser Wilhelm II. According to the late Lionel Brough, some one remarked, in the course of the conversation, "As the immortal William said, 'There is a tide in the affairs of men,' et cetera."

The kaiser turned to the speaker and asked, "Did I say that? I don't remember."

When the story was repeated at tea one evening, amid the general laughter one lady said with a pitying smile:

"Of course it was his grandfather they meant."—*Youth's Companion.*

Some Worth-while Books

Any Book Published For Sale by the Universalist Publishing House

Black-Eyed Susan. By Ethel Calvert Phillips. Illustrated, picture jacket. $1.50.

"A pair of black eyes, a head covered with short brown curls, two red cheeks, and a tip-tilted nose," that was Susan. And she lived with Grandfather and Grandmother Whiting and Snuff the dog in "a broad low white house that stood far back from the road at the end of Featherbed Lane," so called, Grandfather told her, because there were "just as many stones in it as feathers in a featherbed."

A little boy, Philip Vane, comes to live next door, and a little gypsy girl, Gentilla, is another playmate. Susan tries to uplift Gentilla, but succeeds only in working herself up to such a height of virtue that by reaction she is very naughty and has to be sent to bed!

The children have all sorts of good times, and at last it is Thanksgiving and Susan is "thankful for everything."

The author is a successful kindergarten teacher, and knows what children like.

Betty Barker. By Janet Thomas Van Osdel. Illustrated. Picture jacket. $1.50.

Betty Barker has a decided "thirst for knowledge" which takes the form of asking questions. These her mother and grandfather answer gladly, but her cross Aunt Martha, who evidently knows nothing of what goes on in the mind of a child, tells her to run away and never ask another question. The story, however, ends in a way to delight the heart of every little girl, when Betty and her little friend Ada get three wishes—a picnic, a pony and a lovely cart and harness.

Stories Always New. By Cora Morris. Illustrated. $1.75.

If one is looking for material for the story-hour, here is just the thing. Miss Morris has retold in a style quite her own stories which children of many lands have loved. "Little Fear Brewster and Her Doll" is a delightful story of Pilgrim days. "The Little Lame Prince" is a skillful condensation of Miss Mulock's book by that title, and from "Pippo and the Clever Cat," the Italian "Puss in Boots," children will take warning against performing a kindness purely for the hope of reward.

The Silver Bear. By Edna Brown. Illustrated. Picture jacket. $1.50.

"The Silver Bear" is one of the most interesting books for little girls published this year. The author has written adult books, and stories for boys and girls of the teen age, but this story is her first attempt at writing for younger readers. Lucy and Dora, her sister by adoption, are delightful children. Arcturus, the silver bear which Dora wears as a charm, plays an important part in the plot of the story.

Metipom's Hostage. By Ralph Henry Barbour. Illustrated. $1.75.

The sub-title is a paragraph in itself: "Being a Narrative of Certain Surprising Adventures Befalling One David Lindall in the First Year of King Philip's War."

Metipom was the chief of the Wachoosets, and when his son was arrested on suspicion of having helped to burn Master Vernham's barn, he captured and held as a hostage David Lindall, a boy of sixteen living near Boston with his father, Nathan Lindall, and Obed Dawkins, "a better farmer than teacher, and a better cook than either."

David escaped, was again captured, but was helped by friendly Indians, so that after many thrilling experiences and acts of great service to white settlers, he came safely home, and with Monapikot went to the Narragansett country to fight for the safety of the colonies.

This is in a different field from Mr. Barbour's other books, and a story after a boy's own heart.

John Martin's Read-Aloud Book. Illustrated, picture jacket. $2.00.

John Martin says "tales to be read to little tots by permission of Mother Goose; also a few happy jingles," and so it is,—

"For times when little bodies need
A cozy time of happy rest;
When you or Mother want to read
A little story you love best."

There is a piece of good news for us all, too. You remember how the rhyme says that the Old Woman Who Lived in a Shoe "whipped them all" before she put them to bed, and you wondered about it, didn't you? Well, she "clipped" them, which in those days meant hugged or cuddled; and John Martin says it was a cross printer-man who changed the word. My! how cross he looks in the picture!

The Wishing-Fairy's Animal Friends. By Corinne Ingraham. Illustrated, picture jacket. $2.50.

Once there was a tiny rabbit who felt sorry for himself because he could not hear everything; so he ran klipperty-kip, klipperty-kip to the Wishing-Fairy who lives at the end-of-the-earth, and she gave him long ears—then he could hear even the little voices in the woods.

His friends were much impressed, and they also made pilgrimages to the Fairy—the owls, who were given big eyes, Mrs. Kangaroo a pocket to put the baby in, the ermine a dark tail-tip, so he could tell himself from the snow, the elephant a long nose and the giraffe a long neck, and so on. Everybody got his heart's desire except the proud, selfish peacock, who went back a fourth time to be made more beautiful, and was punished by an awful voice—why, even the Brownies ran away when they heard him!

And last of all, Brother and Sister were taken there by little dog Jeff, and the Fairy gave them the most beautiful thing in the world, to be always happy because they loved everybody.

The Great Quest. By Charles Boardman Hawes. Illustrated, picture jacket. $2.00.

"One morning early in the summer of 1826, I brushed the sweat from my forehead and the flour from my clothes, unrolled my shirt-sleeves to my wrists, donned my coat, and, with never a suspicion that that day was to be unlike any other, calmly walked out into the slanting sunshine . . . and unwittingly set forth to meet the beginning of the wildest, maddest adventure that I ever heard of outside the pages of fiction."

Joe Woods finds everybody gazing at Cornelius Gleazon, who has come back to Topham. Soon he persuades Joe's uncle Seth, "a little man . . . like a pigeonholed document," to sell the store and buy the brig Adventure, on which they, with the two clerks and a neighbor, set sail for the West Indies and Africa to gain a great fortune. Joe comes back without his uncle but with a bride, buys the store, and settles down to lead a peaceful life.

John Martin's Big Book for Little Folk. Number V. Illustrated. $3.00.

Like Christmas, John Martin's Big Book

"comes but once a year,
And when it comes it brings good cheer,"

not only for the holiday season, when it graces the tree, but for every month in the calendar. There are stormy days when the children are full of bottled-up energy, but can not go outdoors; and then John Martin, who seems to have known beforehand there would be such days—just like the "Old Farmer's Almanac"—steps in and tells them about fairies and animals and wonderful heroes in history, and bits of mythology, and poems, and shows them pictures, many in the colors that children love.

Young People's Christian Union

DIRECTOR'S DATES

Dec. 19, Caribou, Maine.

* *

ARMISTICE DAY IN DIXIE

Much has been written and read about the exercises which marked the burial of the unknown soldier at Arlington. Some of us have friends who were privileged to be present, and whose story adds color and human feeling to what we have read. It must have been a most impressive occasion.

To me, however, the most impressive thing was not what happened in Arlington : the eloquent words, the thronging people, the jam of traffic, evidence of the honor that was being paid to the unknown. Rather was it in what happened in thousands of communities all over the land when it was twelve o'clock in Washington.

It chanced that that morning found me in Camp Hill, Ala., where a meeting of the Union had been held the night before. There were no classes at the Southern Industrial Institute that day, but the chapel service was held at the usual hour, and in this I had the privilege of participating. Later in the morning the students marched to the center of the town, where they were met by a similar procession from the public school, and there these hundreds of young men and women, boys and girls, with many citizens of the town, stood in silence for the two minutes that followed the stroke of eleven. Simple exercises followed: the reading of the Twenty-third Psalm, a prayer, the salute to the flag and the singing of the Star Spangled Banner.

My train whistled just as this anthem was being sung, and I hurried away with an impression different from that which those who were in Arlington and Washington that day received, but a memorable one, nevertheless. For in those very simple exercises at Camp Hill was a suggestion of what was being said and done in thousands of other communities: it was an expression of fundamental Americanism. Rarely have we had a better demonstration of national unity. It was no great or startling event that called it forth—only the burial of an unknown, just like millions of other unknown victims of war in all nations and ages. But in those two minutes we all became better Americans, more fully resolved "that these dead shall not have died in vain," and with more of courage and faith in the task of finding the highway to peace.

* *

IN BIRMINGHAM

It is fifteen years since I have done more than just pass through this metropolis of Alabama, whose citizens are confident that it will in a few years be the metropolis of the South. It has become a great modern city: the streets are broad enough so that it can look and act like a city; no finer buildings can be found anywhere. My brief visit did not allow time to go outside of the business district, but that is sufficient to impress the visitor. What I have written in previous articles about the progress of the Southland was confirmed and strengthened in Birmingham.

But even more impressive to a Universalist is the sudden development of a real church here. The adjective is chosen advisedly. We have long had an organization here, but it has never, at least in recent years, shown any great vitality. Now, almost over night we have the beginning of what promises to become perhaps the strongest of our Southern churches. It can be that, if its work is rightly prosecuted.

And that means the wise combination of two factors, local development and denominational support. Many a church has made the mistake of thinking that if it could secure a large subsidy from outside, enough to engage a great preacher, to have a thoroughly satisfactory place of meeting and the best of music, the multitudes would flock to it. It does not work that way. I am more and more impressed by the fact that the people who have to be attracted to the church in these ways add very little of real strength. Churches to-day grow, as they have always grown, by the personal work of the people who compose them. No church ever amounted to anything without that: witness the many beautiful structures, often with endowments that make the work of the church easy, which do not have a handful of people at their services.

The Birmingham church has gone at it right. With only what they could raise themselves, and a little help from other loyal Universalists in the state, they have gathered a good congregation, organized a good Sunday school, and are making steady progress. When they have shown what can be done in this way, they will come to the General Convention with a living demonstration of faith and enthusiasm which will enlist generous support.

Dr. Charles E. Clark, who now divides his time equally between Camp Hill and Birmingham, has made a large place for himself in the hearts of his people.

* *

A SERMON THAT WAS NOT PREACHED

In nearly two years and a half, during which I have traveled some eighty thousand miles, I have never missed an engagement on account of late trains. Occasionally I have missed connections, but there has always been some other way to reach my destination in time. Last Sunday, however, was the exception. I was scheduled to preach in Cincinnati on my way home from Birmingham, and my train was due there at 7.15 Sunday morning. But a freight wreck the night before had sent our train around through Knoxville and Harriman, so when I awoke Sunday morning, we were still in Tennessee. We finally reached Cincinnati a little after three in the afternoon. The congregation did not wait for its preacher.

* *

NO ENCOURAGEMENT

"When I was seventeen years old, I wanted to be a minister, but no one encouraged me in it at all, not my folks, nor the minister, nor any one else in the church, and so I didn't do anything about it."

I wonder how many young men could say something like that, young men who have been kept out of the ministry simply by lack of encouragement. The church has awakened to its need for ministers. Let us resolve that no young man to-day shall be able to say anything like this when he is thirty.

Our Church can have just as many ministers as it really wants, but they will come from *our* homes, *our* churches, *our* Sunday schools and Unions, not from others. It is possible to over-urge a young man to undertake the work of the ministry, but that mistake is not very frequently committed. We are more likely to err as was done in this case by failing to give encouragement. And, by the way, encouragement and over-urging are two very different things.

Stanley Manning,
Director of Young People's Work.
Arlington, Mass., Thanksgiving Day.

* *

For the Quiet Hour

"Be earnest and patient, but do not be so earnest as to lose your patience, and do not be so patient as to lose your earnestness."

You may trust a man with any earthly riches who has his treasure in Heaven; you may place on his head any crown who has seen Christ's crown of thorns; you may applaud him to the echo who is watching the lips of Christ. Vision has many a victory for the martyrs, but one of its chief victories belongs to the man who, immersed in the affairs of this world, is a citizen of the world to come.

John Watson.

Common, practical things we shrink from. Are we going to think about others, or are we going to be absolutely selfish, merely caring for our own whims or indulgences? That is the way Christ's test comes to us. It is a question whether men and women are actually living in homes, in railway trains as they go about, in shops, and in all their social relationships, under the law of the One who came not to be ministered unto but to minister, and to give his life, not on the cross only, but every day, for the ransoming of others.

Robert E. Speer.

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 185 West Ninth Ave., Columbus, Ohio

A LETTER FROM SOUTH INDIA

During the winter of 1920 when the subject of medical missions formed the basis of the year's mission study, many meetings of Clara Barton Guilds were devoted to the making of bandages and surgical dressings. The completed amount, numbering about 7,000, were sent last fall to Dr. Ida S. Scudder of the Schell Memorial Hospital at Vellore, South India. The following letter, recently received, explains itself and will clear away any doubt as to their safe arrival:

To the Clara Barton Guild:

When your splendid box of dressings came I had *so* much joy in unpacking it, and I wrote you telling you how much we appreciated all you had done for the work, and only the other day some one wrote that they feared you had not heard from me. It is so discouraging to write a long letter and then to find it has not been received, and from your standpoint I think it is far more discouraging.

May I thank you again now for those surgical dressings, bandages, etc. If you could have been in our operating room many a time during the year you would have heard many many expressions of love and thanks and admiration for your dear splendid workers at home. Next year I hope to be in America and if you care to have me come to you and tell you about our work, the Hospital and the medical students, I shall so gladly do it.

How I wish I could picture to you our busy corner of India. At 7 a. m. all of our medical students meet, and we have morning devotions together, and the Hindus and Brahmins are just as reverential and listen as quietly as any one else. I feel thrilled whenever I look at that body of sixty-eight young Indian women studying medicine—conservative India is certainly waking up. Then come lectures for two hours, and from there to the hospital where you would see thirty-two nurses and the two higher classes of students busy every moment of the next three hours, in dispensary, laboratory, operating room and wards.

Many of our students are most charming girls, and so full of enthusiasm and life, and play a splendid game of basket-ball and other games.

It is glorious and inspiring to have a part in this wonderful work, and poor old suffering India needs our help and uplift to-day as she never needed it before. What you have done has made it possible for us to show our students how to do things in the best way.

Again with heartiest thanks and deepest appreciation for all you have done and are doing, yours very sincerely,

Ida S. Scudder.

* *

A NEW LEAFLET

A new leaflet, "The Mission Circle—Suggestions to Leaders," is ready for distribution. It is hoped that copies will be ordered by all literature chairmen and that the suggestions therein will be of real service to those who are trying to make the Mission Circle meeting of greater value to all members.

Particular attention is called to the general program outline, in which suggestions are made for special consideration of the departments of work of the national organization, such as Clara Barton Memorial in December, Church Building Loan Fund in January, Southern Work in February, etc. It would seem that greater efficiency might result, if there could be some uniform observance of these special days. This does not mean that programs must be changed, but we would suggest that they be adjusted that all may be working together at one time for the same purpose.

These leaflets are free and may be ordered from Miss Ruth Lamkin, 359 Boylston St., Boston.

Vivian R. Moore,
Literature Secretary.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 359 Boylston Street, Boston. Mass.

LAST CALL BEFORE ARMENIAN OFFERING

Remember, Christians all, that the Armenian needs were the subject of a special resolution passed by the General Convention at Detroit.

Remember that the Detroit Convention of the Sunday School Association instructed the Executive Board to take another Christmas offering and to ask for increased contributions from all schools.

Remember that the situation in Armenia is more dreadful than ever and that the orphans whom we already have saved are now in danger of starvation.

Remember that this is a pressing opportunity to show forth a genuine Universalist philanthropy.

Remembering all these facts, loyal friends, help to make the offering at Christmas far larger than any that have preceded.

* *

THE SLOGANS IN DEMAND

On November first we had received more requests for the slogans than on the corresponding date of any preceding year. Owing to our moving from office to office, we shall get most of the packages into the mails earlier than usual. Our friends will confer a favor by applying at the earliest possible date.

* *

GOOD MUSIC FOR GOOD SCHOOLS

Stella Marek Cushing

What books do you use for music in your church school? Are they modern or old and torn and not much good?

Ask us about the newest and best.

Arlington, Mass.

* *

THE LAW AND THE DROWNING MAN

Senator Loring, of Massachusetts, uses a unique and forceful illustration. He calls attention to the law which allows a citizen to stand on the bank and see a man drown without offering assistance; but which forbids one, who has placed a hand on the victim in an endeavor to save him, to abandon him until the shore is reached.

"Americans," declares the Senator "have laid hands of rescue on the drowning Armenians; now they have no right to give up their efforts."

* *

THE EXAMPLE OF MISS WOODIS

In connection with the Christmas offering for Armenian relief our Sunday school officers should give large place to the story of Ruth Woodis.

Here are some of the facts: This young woman, cultured and home-loving, gave up a fine position in the High School at Worcester, Mass., and went to Turkey to minister with her own hands to the starving orphans. She knew that discomfort and danger awaited her, but she went calmly and unhesitatingly. Upon reaching Constantinople, she asked for real service, and was assigned to Harpoot, the most isolated and difficult of our relief stations. From October until summer, she was able to receive no messages from her father and mother or her other American friends. To her fell the responsibility of dispensing food and clothing to four thousand little victims of the Turkish horrors. Unfortunately the supplies were always low and she never could give a sufficient meal. With aching heart she continued, beset with difficulties which she has not yet been permitted to confide. One of her saddest days was when the scanty rations, because supplies were nearly exhausted, had to be reduced one-tenth.

This representative of our Sunday schools has done her full duty, over-staying her term of enlistment. Her example may well be set before our scholars old and young. Considering what she has given, what ought we to give?

Among Our Churches

Mid-West Letter

Sangamon, Ill.—Recently I went to Sangamon, which until 1917 was an active church, but since then there has been no regular preaching, and the work has been at a stand-still. If one of our ministers could go there for a series of meetings, the church could be revived. * * **Clinton.**—Here we have one of our best churches. The Rev. M. G. Linton is doing constructive work. There is a fine church building and a good parsonage. I spoke to a splendid audience one evening during my visit, and have promised to return later for a series of meetings. * * **Rochester, Minn.**—This church is at present without a pastor, but it expects to secure one soon. * * **Osage, Iowa.**—I recently conducted a series of meetings in this delightful parish, of which the Rev. Albert W. Altenbern is pastor. The church stands well in the community, and Mr. Altenbern is one of the most popular pastors in the city. * * **Webster City, Iowa.**—Owing to the resignation of the Rev. Harry F. Shook, now in Brunswick, Me., this church is without a pastor. The church is being repaired. The people are looking for a new minister, full of faith and optimism, who will adapt himself to the growing life of this beautiful little western city. * * **Boone, Iowa.**—Here is another pastorless church. If success is to be realized, we must have a minister of fine personality, good education, and of progressive thinking. Any minister who might desire to go there should correspond with Mr. L. V. Harpel. * * **Stockton, Ill.**—The Rev. Lucy Markley has recently resigned. We must find a new pastor for this church. * * **Bingham, Ill.**—The Rev. M. M. Hicks reports that he continued meetings after my visit. There have been seven accessions to the membership. Mr. Hicks is doing good work. * * **Dixon, Ill.**—A letter from the ladies of the former church here reports that they are still keeping up their organization, and asks for advice as to the best way to help in the work of the denomination. They have recently held election of officers, and the future looks bright for the organization. I have been invited to visit them sometime and speak at an evening dinner. * * **Joliet, Ill.**—The pastor here writes that a layman in his church, a very able man, has decided to enter our ministry. I expect to go to see him at an early date. I am in correspondence with several ministers who are seeking our fellowship.

Luther Riley Robinson.

Church News and Interests

DENOMINATIONAL CALENDAR

Dec. 8. Public Meeting of the W. U. M. S. of Massachusetts at Grove Hall.

Conventions and other organizations desiring to be listed in this Calendar should send dates of special events to Rev. Roger F. Etz, Secretary, 359 Boylston St., Boston, Mass.

* *

CHURCH MEMBERS REPORTED IN 1921

Before reported	4,652
Bingham, Ill.	7
Peoria, Ill.	5
Anderson, Ind.	4
Total	4,668

PERSONAL

The address of the editor is now The Saragossa, 221 N. E. Third St., Miami, Florida, and all personal letters should be sent to him there.

California

Pasadena.—Rev. Carl F. Henry, pastor. The court has consented to the sale of the church property and the transaction is now practically closed. The Nazarenes are holding a big revival in the old church. Our plans develop rather slowly. A beautiful site, accessible from all parts of the city, has been selected and plans for the new church and parish house are being drafted. Meanwhile we are comfortably housed in the Shakespeare Club, a place much better adapted to the needs of the Sunday school and Y. P. C. U. than the old church. Both organizations are responding enthusiastically. The Los Angeles school recently challenged us to an attendance contest. Captain Hicks is a capital superintendent and the school is larger and better than ever before and is still going forward. Our young people's meetings are surprising us all with their attendance and excellence. The building committee received a real thrill the other evening when its chairman, Herbert M. Gragg, offered his service as superintendent of construction as a free gift. Mr. Gragg, formerly of Waltham, Mass., is a contractor of large practical experience.

Georgia

Atlanta.—Rev. G. I. Keirn, D. D., pastor. The annual business meeting and parish supper, Nov. 11, was agreed by all to be the best meeting ever held in this church. The audience was all that could be accommodated. Reports from all departments were good. The spirit was of the best. We enter upon the new year united and happy, with larger hopes for the future.

Illinois

Chicago, Redeemer.—Rev. C. A. Polson, pastor. Our church, the new First Congregational, St. Paul's Methodist, and the Reformed Episcopal held a union Thanksgiving service in the house of worship of the latter, Dr. Stuart of the Methodist church preaching the sermon. At the last meeting of the Ladies' Aid, Mrs. Samuel Kerr gave an interesting report of the Detroit Convention.

Peoria.—Rev. B. G. Carpenter, pastor. We have had five more new members. We propose to keep up the campaign. The best work we have done so far this year is in the direction of interesting our people in a special effort to apply our faith to daily living. We have taken up the study of psychology as related to the life of the soul. Many have been helped. The thirteenth season for the Sunday evening lectureship has just begun, and the house is crowded at every meeting.

Iowa

Waterloo.—Rev. Otto S. Raspe, pastor. A chapter of the Clara Barton Guild was recently organized with Gladys Gindt as president. On Armistice Sunday, Mr. Raspe preached a sermon on world peace and disarmament.

Massachusetts

Taunton.—Rev. E. W. Whitney, pastor. By the efficient work of "The Twenty," a club of young women, assisted by a generous lady of the church, the auditorium, which previously had very poor lights, has been equipped with an adequate and attractive electric lighting system. Under the auspices of this club, a fine concert by the Lotus Male Quartette of Boston, assisted by Velma B. Hicks, reader, and Eva Kent, pianist, was given, Nov.18. During the winter, Mr. Whitney will give a monthly series of illustrated Travel Talks on Sunday evenings. The two already given, "The Historic Islands of Rhodes and Malta," and "Famous Places in Northeastern England," have been largely attended and generously reported in the local paper.

New York

Middleport.—Rev. Ernest H. Garrett of Barrington, R. I., began his pastorate here Sunday, Oct. 23. Although the church has been without a resident pastor for some little time it has not been closed and the people have been loyal to their church and Sunday school.

Southold.—Rev. Abram Conklin, pastor. A feature of this parish is a young men's club of twenty-four members. They recently helped to place a concrete walk in front of the parish house, doing the digging and mixing the concrete. The Ladies' Society furnished dinner for them.

Winthrop.—The ladies of the church held their annual sale and supper Nov. 17 which netted $205. Our little church is

prospering under the leadership of Norman D. Fletcher and Elmer Peters from Canton Theological School, who preach to us alternately. The organization is alive and harmonious and we feel that it is doing a good work in the community. The Ladies' Circle was entertained Nov. 9 by Mrs. L. D. Holmes and Mrs. J. B. Farrar.

North Carolina

Clinton.—Rev. L. P. Jones, pastor. Armistice Day was observed here by a union service in the Baptist church. There were three speakers, one representing the schools, one politics, and Mr. Jones, representing the churches. The church was well filled with veterans, high school students and others. Mr. Jones spoke on "Is Peace Possible," citing the instance of Canada and United States as example, and telling of conditions in Canada from his experiences there.

Nova Scotia

Halifax.—Rev. Oluf Tandberg pastor. The second Sunday in September the church opened under the new pastorate of Mr. Tandberg, who comes from North Monmouth, Me. The Sunday school is growing, the pastor's class having a large proportion of men. The school holds its services, known as the Junior services, at 11 o'clock, when an impressive opening service is followed by a sermonette by the pastor intended especially for the children. A quartette leads the singing. At 7 p. m. services are held, as has been the custom for many years. The attendance is encouraging, an unusual feature being that there are more men than women. On Monday evenings the men's basketball team meets in the gymnasium, which was last year fitted up at an expense of $700. On Tuesday evenings the vestrymen meet. The Women's Club meets Wednesdays. Supper is served at 5 o'clock, and the workers remain through the evening. The soprano soloist of the choir teaches a singing class of Sunday school scholars, who are at present rehearsing for Christmas exercises. There is a branch of "Canadian Girls in Training," in the church, an organization for girls throughout Canada. This group meets Wednesday evening in the church. On Thursday the girls' basketball tean meets. On Friday evening, Mrs. Tandberg conducts a sewing class, and the junior girls' basketball team also meets. The junior boys also have a team. Thus the activities of the church are many and varied. On Nov. 13, Mr. Tandberg gave the first of a series of sermons upon the five points of our faith. These he is giving at special request, since there is much opposition to Universalism in Halifax.

Pennsylvania

Philadelphia, Messiah.—Rev. H. E. Benton, pastor. Three great Sunday evening services are planned for December—"The Way to Industrial Peace." The first speaker will be Arthur Nash on "The Answer of Capital," the second, Frank Morrison, secretary of the A. F. L., Washington, on "The Answer of Labor," and the third, Rev. E. A. Palmquist, secretary of the Philadelphia Federation of Churches, on "The Answer of the Church."

* *

MASSACHUSETTS FEDERATION OF CHURCHES

The Massachusetts Federation of Churches held its annual meeting at Wakefield, Nov. 15, in the Congregational church, Dr. Charles F. Rice (Methodist) presiding. The Rev. E. Tallmadge Root (Congregationalist), field secretary of the organization, reported a year of unexampled activity along lines of legislative reform, social betterment and religious co-operation. There was a good attendance, and the delegates were hospitably entertained. The Rev. Geo. E. Leighton, D. D., the Rev. Charles Conklin, D. D., and the Rev. W. A. Gould represented the Universalists. In the report it was shown that our denomination had done its full share of the work during the past year, and was one of the four or five that had paid its quota in full.

* *

GREATER BOSTON SABBATH SCHOOL UNION

A meeting of the Greater Boston Sabbath School Union was held Nov. 16 at Charlestown. The institute and program were given over to a study of the "opening service." The Union plans to start a Teacher Training Class to meet in Boston to secure religious instruction and assistance in teaching. The Union is doing excellent work and should have the hearty co-operation of all interested in our Sunday schools.

* *

FERRY BEACH PARK ASSOCIATION REUNION

At a meeting of the board of directors of the Ferry Beach Park Association Wednesday afternoon, Nov. 16, plans were discussed of ways and means to improve the Ferry Beach meetings. The program and institutes were laid out for the coming season, when it was voted to hold institutes for ten days instead of a week. Some definite part of the work was apportioned to each officer.

A reunion and supper was held in the evening at the First Church, Cambridge. Rev. A. E. Wilson, pastor of the church, gave the address of welcome, to which Dr. Rowland, president, W. R. Thomson, vice-president, E. P. Chaflin, Mrs. Celestine Gordon, and Rev. Arthur M. Soule, directors, and Rev. Clinton Scott, secretary, gave brief speeches in response. Mrs. Q. H. Shinn was greeted with hearty applause as she rose to speak. Ten others spoke of the inspiration they had received at Ferry Beach. Over one hundred loyal Ferry Beachers were present.

ADVERTISING THEIR FAITH

In the town of Milford, Mass., for many years the oldest inhabitant has been a Universalist. A few years ago there were ten men, each nearly ninety years of age, who were Universalists. When the Withington brothers died, within a few days of each other, one was ninety-four and the other ninety-two. The younger had been at his work a week before he died.

Mr. R. C. Eldridge, who is now eighty-six years of age, has been in business as a jeweler sixty-four years in the same location. He takes active charge of his work, and is the first proprietor on the street every morning. He has been the only president of the local co-operative bank organized forty years ago, is active in local enterprises, and at one time or another has held all the offices open to a layman in the local church. It is a common saying in the town, "If you wish to live long, be a Universalist."

* *

WOMEN MINISTERS IN DETROIT

A picture of the women ministers who attended the Detroit Convention appeared in the *Detroit Journal*. They are as follows: Rev. Laura B. Galer, Rev. Clara B. Morgan, Rev. Almira Cheney, Rev. Helen Adams, Rev. Lucy Markley, Rev. Anna B. Van Tassel, Rev. Sarah L. Stoner, and Rev. Julia Tobey.

* *

Notices

GOSPEL HYMNS WANTED

The Chapin Home asks for fifty or more copies of Gospel Hymns No. 1, 2 and 3 to be given by any society which may have them and does not use them. Many of the aged here can remember those hymns and love to sing them. Address the Chapin Home, Jamaica, N. Y.

* *

NATIONAL FEDERATION OF RELIGIOUS LIBERALS

Convention at Sioux City, Iowa

To rally the liberal religious workers of Iowa and neighboring states, is the purpose of the meeting of the National Federation of Religious Liberals to be held at Sioux City, Iowa, Dec. 10-12. Hon. Roger S. Galer, of Mt. Pleasant, Iowa, will address the meeting as the official representative of the Universalist General Convention. Dr. Ambrose W. Vernon of Carleton College, Northfield, Minn., one of the vice-presidents of the Federation, Rev. Curtis W. Reese of Chicago, secretary of the Unitarian Western Conference, and Frank H. Burt of Newton, Mass., secretary of the Federation, will be among the speakers. All Liberal churches are urged to send delegates, and every one interested is welcome to attend the meetings.

* *

MASSACHUSETTS W. U. M. S.

Public Meeting

A Public Meeting of the Massachusetts W. U. M. S. will be held Dec. 8 at the Grove Hall Church. At the morning session at 10.15, Rev. Isabella S. Macduff, state chaplain, will preside. Mrs. George E. Leighton will be song leader. Organ prelude, Mrs. Walter Coburn. Devotional service. Messages from Ferry Beach, A. Louise Barker; Northfield, Mrs. George A. Libby; Detroit, Mrs. George E. Leighton; Bethany Union, Ruth E. Hersey. Rev. Fred C. Leining, of the Foreign Mission Board, will speak on "Deeds Not Words." Violin solo, Mrs. Samuel T. Cushing. A Question Box on Japan wil be conducted by Mrs. Charles H. Pennoyer.

Luncheon will be served at a n oderate price.

In the afternoon, Miss Grace F. White, State

President, will preside. Organ recital, William V. Pett. Devotional service conducted by Rev. Warren B. Brigham. Vocal solo, Izetta B. Holway. "Clara Barton Home," Mrs. Marietta B. Wilkins. "Clara Barton," Rev. Percy H. Epler, D. D., author of "The Life of Clara Barton."

* *

WANTED—1918 REPORT

The Secretary of the General Convention very much desires to secure a copy of the 53d Annual Report of the Board of Trustees of the General Convention published in 1918. Any person having a copy of this report and not desiring it for filing would confer a great favor by sending it to Rev. Roger F. Etz., 359 Boylston St., Boston, Mass.

* *

WANTED

A parish assistant. Man or woman. Trained Y. M. C. A. or Sunday school executive might be satisfactory. Must know how to organize and direct group activities and be familiar with conditions and problems of a large city. Liberal salary to right person. Address stating experience and giving references. X, care *Universalist Leader*.

* *

NEW SUNDAY SCHOOLS WANTED

We desire to organize Sunday schools in connection w th or independent of existing churches. Where even two or three can be gathered for the purpose of religious education it is possible to have a Sunday school. We are ready to help financially and in every other possible manner Write at once to

The General Sunday School Association,
359 Boylston St., Boston, Mass.

* *

DENOMINATIONAL YEAR BOOK

By order of the Detroit Convention, the General Convention is to issue a year book which will contain a report of the Convention and matter formerly included in the *Universalist Register*. Blanks for reports are now being prepared and will soon be sent out. Any suggestions as to form and contents of such a year book will be appreciated and considered, if sent to the Secretary of the Convention., Rev. Roger F. Etz, 359 Boylston St., Boston, Mass.

* *

POST OFFICE MISSION AND CHEERFUL LETTER DEPARTMENTS: A CONFERENCE

A Conference of Post Office Mission and Cheerful Letter workers will be held at the Universalist Publishing House, 359 Boylston St., Boston, on Tuesday, Dec. 13. All chairmen and members of committees in these departments are cordially invited to attend.

The morning session at 10 o'clock will be devoted to the interests of the Post Office Mission.

The afternoon session at 2 o'clock will be devoted to the consideration of the "Cheerful Letter."

The meetings will be informal, affording opportunity for asking questions and discussing methods.

Circles having no Post Office Mission or Cheerful Letter chairmen are asked to send representatives, who will take back a report of the Conference.

Come and get acquainted with one another, and with the work. *Carol T. Restall, Chairman.*

* *

Obituary

Fred H. Wood

Fred H. Wood of Winthrop, N. Y., and a member of the Winthrop Universalist Church, died Nov. 14, after an illness of a year. Prof. H. P. Morrell of Canton conducted the funeral services at the church, where a large congregation of friends were in attendance. The burial service at Winthrop Cemetery was conducted by the Odd Fellows.

Rosewell Bigelow Lawrence

The death of Rosewell Bigelow Lawrence, Nov. 2, came as a shock to the people of Medford, Mass. He had been ill only a few days with pneumonia. For many years Mr. Lawrence had been a loyal supporter of the Universalist church. He was also active in civic affairs, serving on the Medford School Committee for eighteen years, for nearly as long on the City Park Commission, as trustee of the Medford Savings Bank, and as a member of the Medford Historial Society. His early education was received from Medford schools, and he later graduated from Harvard University and Harvard Law School.

He was a trustee of Tufts College, attending a meeting of the trustees only a few days before his death. He was a member of the Boston City Club, the Twentieth Century Club, the Boston Harvard Club, past master of Mount Hermon Lodge of Masons, and past high priest of the Mystic Arch Chapter.

Funeral services were conducted Saturday afternoon, Nov. 4, at the Universalist church, by Rev. Hendrik Vossema, assisted by Rev. Edward M. Barney. The members of the parish committee, of which he was long chairman, acted as pall bearers, while the ushers were members of the Lawrence Class. Cremation and interment were at Mount Auburn Cemetery.

Mrs. James L. Lockwood

In the death of Mrs. James L. Lockwood, Oct. 23, the Stamford, Ct., church lost a member whose long life has been marked by unflagging interest in it as an object of deep affection and loyalty. Its faith she cherished as a precious possession, and it found rich expression in her life.

Funeral services were conducted in the church by Dr. Joseph Fort Newton of New York City. At the close of the service her casket was placed near the new window, her gift in memory of her husband and daughter, Myra, and, with a few brief sentences spoken by Mr. Reifsnider, the window on which her eyes had never looked was unveiled, revealing the scene of Jesus and the Samaritan woman at Jacob's well.

Mrs. Luette M. Lewis

Mrs. Luette M. Lewis of Concord, Vt., died very suddenly Wednesday, Nov. 9. On the preceding Sunday she was in her pew at church in usual health, and on Tuesday noon was stricken with apoplexy, passing away Wednesday night. Nearly seventy three years of age, she had led an unusually active helpful life, always a loyal member of the church. She will be greatly missed in the town which for so long was her home.

Funeral services were conducted by the Rev. Alven M. Smith, of Alstead, N. H., her former pastor, assisted by the Rev. C. F. McIntire.

THE DUPLEX OFFERING SYSTEM

The General Convention urges every Universalist Church to use the Duplex Weekly Offering envelopes to increase missionary offerings. Write for samples and prices.

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The Hosea Ballou Foundation has been established for Home Mission Work. One hundred thousand dollars are needed. Gifts and bequests solicited.

The Convention acts as Trustee for funds given or bequeathed to Local Parishes.

Funds may be given to the Convention, the giver to receive an Annuity, and, at his death, the money will be devoted to Universalist purposes.

For particulars address,

REV. GEORGE E. LEIGHTON, *Secretary,*
359 *Boylston St.,*
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Crackling

"I wonder if my little boy knows how many seconds there are in a minute."

"Do you mean a real minute, mother, or one of those great big wait-a-minutes?"—*Boston Transcript.*

* *

Chloe: "I sho' mighter knowed I gwine have bad luck if I do dat washin' on Friday."

Daphne: "What bad luck done come to yuh?"

Chloe: "I sen' home dat pink silk petticoat wid de filly aidge what I was gwine keep out to wear to chu'ch on Sunday."—*Columbia (S. C.) State.*

* *

The archbishop had preached a fine sermon on the beauties of married life. Two old Irish women coming out of church were heard commenting upon his address.

"'Tis a fine sermon His Reverence would be after givin' us," said Bridget.

"It is indade," replied Maggie, "and I wish I knew as little about the matter as he does."—*Tit-Bits.*

* *

"How long have you been indisposed, my poor fellow?" asked a fair visitor at a hospital of a big negro who was strapped up in bed with an injured back.

"Dis ain't no pose 'tall, miss," answered the patient in tones of disgust. "Dis am merely de careless manner in which dem forgetful doctors went away and lef' me yestiddy."—*American Legion Weekly.*

* *

Something or other reminded the *Congregationalist* of Roland Cotton Smith, D. D., once rector of the Episcopal church in Northampton, Mass. He was called upon to deliver a Memorial Day address. Introducing him, the commander of the local G. A. R. Post said, "We will now have an address from Dr. Smith, after which a volley will be fired over the dead."—*Christian Register.*

* *

An earnest preacher in Georgia, who has a custom of telling the Lord all the news in his prayers, recently began a petition for help against the progress of wickedness in his town with this statement: "O thou great Jehovah, crime is on the increase. It is becoming more prevalent daily. I can prove it to you by statistics."—*Everybody's Magazine.*

* *

A story is told of a man in a back pew of a London church seen from the pulpit with his hat on.

The minister beckoned to a deacon, who went to the man and asked if he was aware that his hat was on.

"Thank God!" said the man. "I thought that would do it. I have attended this church for six months, and you are the first who has spoken to me."—*Australian Christian World.*

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